

AN INTERNATIONAL BAPTIST MAGAZINE

MISSIONS

VOLUME 146

NUMBER 3

MARCH 1948

In This Issue

MODERN CONTRASTS
IN ANCIENT MEXICO

By Stanley I. Stuber

THE PICTURE: The National Bank of Mexico
and beside it the main post office in Mexico City

Photo by Monkmeier

The Beginning

➤ Although the 1948-49 budget of the Northern Baptist Convention is not adopted until the latter part of May — when the annual meeting of the denomination is held — it really goes into operation on MAY FIRST, the beginning of the fiscal year.

➤ Even more important than this: the pledges for the new year have to be made before the proposed budget (\$7,500,000 for 1948-49) has been voted upon.

➤ What does this mean for Baptist churches, and for individual Baptists? . . . It means that our pledges to the Unified Budget of the denomination have to be made *now*, and that they must be *larger*. . . World mission needs are much greater and because of the critical world situation should have much larger financial support.

COUNCIL ON FINANCE AND PROMOTION

Northern Baptist Convention

Here, we hope, the beginning is not the end. . . . Just as it is essential to have a home, protection and plans for a new-born baby, so it is essential to make arrangements, well in advance, for the 1948-49 Unified Budget of the Northern Baptist Convention.



MISSIONS PUBLICATION COMMITTEE: Mrs. Leslie E. Swain, *Chairman*, G. P. Beers, H. C. Bryant, Mrs. C. E. Deems, S. B. Hazzard, Irene A. Jones, C. O. Morong, R. E. Nelson, Luther Wesley Smith, Dorothy A. Stevens, J. W. Thomas, Jesse R. Wilson.

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Miss B. M. Chaffee
12-30-48



Servants of the Divine Will

Aflame with the love of God, 108 Northern Baptist missionaries sailed in 1947 for service in China, Japan, the Philippine Islands, Burma, India, and the Belgian Congo. Of this noble company, 31 were newly appointed missionaries. They went forth to preach, to teach, to heal, to bind up broken hearts and shattered minds, to bring men and women to an acceptance of Jesus Christ as Lord and Saviour. They must be undergirded by your prayers and your gifts.

ANNUITY GIFTS

provide a substantial money return to the donor for life. The older the donor, the larger the semi-annual checks received. Annuity Agreements may cover either one or two people, with returns continuing as long as either of the two lives. The residuum of the gift goes to advance the cause of Christ on ten mission fields.

For detailed information ask for

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BUILDING TOMORROW'S WORLD • Annie E. Root, Treasurer
WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 152 Madison Avenue, New York 16, N. Y.

THE QUESTION BOX MARCH

NOTE—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who is editor of *Juventud Bautista*?
2. What comes this year in peace?
3. Of what organization is W. P. Carter President?
4. Who is R. W. Stewart?
5. What was immeasurably increased in the United States?
6. Who was forced to hide in the mountains?
7. What stands on Mount St. Alban in Washington, D. C.?
8. What has gone down morally and spiritually?
9. Who is the author of *On Our Own Doorstep*?

Note that this contest began with September and runs through June, 1948, and is open only to subscribers.

10. What is scheduled for June 1-5 at Green Lake?
11. Who is 83 years old?
12. What Baptist church was organized 65 years ago?
13. In what do 30 American denominations cooperate?
14. Who is Manuel Guel Vidal?
15. What flag has one large star and five small stars?
16. Who is Field Secretary of the Telugu Mission?
17. What church has 32 denominations and 3500 members?
18. Who was a missionary in China for 12 years?

Rules for 1947-1948

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 31, 1948 to receive credit.

WHO'S WHO

In This Issue

- TRACY G. GIPSON is a new missionary in India, in service since 1946.
- WILBUR LARSEN is the Home Mission Secretary for Latin America.
- HAROLD R. HUSTED is pastor of the First-Park Baptist Church of Plainfield, N. J., and a member of the Northern Baptist Convention's General Council. (Continued on page 132)

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

MARGARET G. MACOSKEY,
Assistant to the Editor

HORACE H. HUNT,
Business Manager

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Field Correspondents in Four Continents

Publication Office, 10 Ferry St., Concord, N. H.

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For subscription rates see page 192

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MARCH, 1948

No. 3

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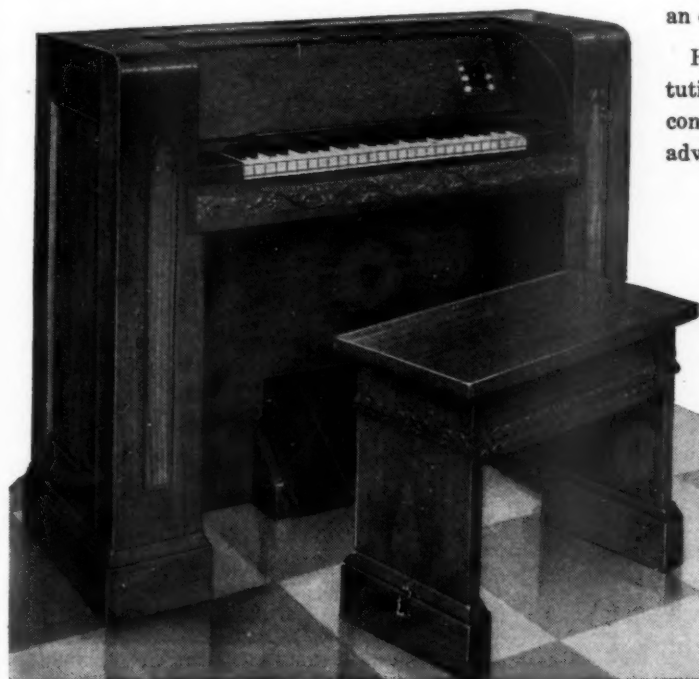
DOWN THROUGH THE AGES, the hearts of people have ever hearkened to bells. In good times and bad, their inspiring tones have been the very voice of humanity—proclaiming jubilantly in victory, tolling mournfully in defeat, sending forth an incisive warning at the approach of danger. In the magnificence of their message, they've brought hope to the despairing, lifted peasant to the stature of prince, given kings rich knowledge of their subjects' hearts.

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MISSIONS

Page 131

The Measurement of Divine Love

CARTOON NUMBER 147 BY CHARLES A. WELLS



THERE are many theological explanations of what happened at "a place called Golgotha," and many doctrinal interpretations of the cross. On one fact of the cross, however, all Christians agree. The cross measures how far God went to reach the heart of man, and how far sin and hatred can go in driving man away from God. The love of God was made manifest in Christ, "For God so loved the world that he gave his only begotten Son." Greater love cannot be found than that manifested by a Father who would give His own Son, even unto death, in order that such a love might be made known. And the blindness of hatred and the insane fury of sin has no greater measurement than that it would drive men to destroy that which was loving, pure, and good. Ever since Calvary, men have known more about their own sinful natures, and more about the divine love and forgiveness of God. Today, after nearly two thousand years, men still permit sin to drive them into destroying that which is noble and good in life, while God through Christ still reaches out in love and mercy to touch and redeem the heart of man. Once each year mankind thinks of the hill outside Jerusalem and contemplates with awe and reverence, with penitence and humility, the infinite measurement of the love of God.

—CHARLES A. WELLS.

(Continued from page 130)

► MILDRED B. PALMER is the wife of Prof. Ralph F. Palmer of Gordon College of Theology and Missions.

► WILLIAM W. PARKINSON is the Foreign Mission Board's Candidate Secretary.

► EVEL F. PARSONS is the wife of Ernest W. Parsons, Secretary of the National Council of Baptist Men.

► SIDNEY W. POWELL, Chairman of the Crusade for Christ through Evangelism, is pastor of Tremont Temple, Boston, Mass.

► FRANK C. RIDEOUT (omitted from last month's *WHO'S WHO*), is a retired U. S. Army Chaplain with the rank of Lieutenant Colonel. He won the first prize in *MISSIONS'* recent contest, "Why I read *MISSIONS*." (See February issue, page 99).

► ARTHUR L. SANFORD is a new missionary in India, in service since 1946.

► STANLEY I. STUBER is the Northern Baptist Convention's Director of Public Relations.

The First Month of the New Year

Perhaps the heavy snowstorms and the unusually severe winter weather had something to do with it. In most communities church attendance was not up to normal. Perhaps the Club Manager was ill or subscribers whose subscriptions expire in January failed to make contact. Whatever the reason, January recorded a loss in circulation.

That makes the score 22 months registering losses in circulation and 159 months recording subscription gains during the 15 years of *MISSIONS'* present management.

Now that spring is here again, this decline in circulation should and can be checked and the upward trend resumed. *But it depends on your help.* How easy it would be for you to expand *MISSIONS'* circulation by persuading a friend or neighbor or some church member not now on the list to become a regular reader and subscriber. How easy and inexpensive it would

be for you, *only \$1.50 at the Club Rate*, to send **MISSIONS** for an entire year as a Gift Subscription to some relative, or a shut-in, or to some boy or girl away at college. If every subscriber were to do that the magazine circulation would overnight be doubled.

LETTERS

From the Editor's Mail Bag

In your article, "All Is Not Well in Postwar England," the adverse comments you quote seem to come from the business class and upper social strata, the very people who would

naturally be biased against the present Labor Government. Your own attitude, however, reveals your purpose to be fair in judgment for you admit that "the Labor Government is not responsible for what it received as a legacy from the war and from its predecessor conservative government." That point should constantly be stressed. There probably never was a more inopportune time for the British



He draws as he speaks

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E. C. GREENWAY, Chairman, Inter-church Layman's Council

Write for further information All engagements must be planned well in advance

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CHRISTIAN EDUCATION

BEGINNING MISSIONS' SPRING PROGRAM of ANNOUNCEMENTS
by BAPTIST SCHOOLS, COLLEGES, and THEOLOGICAL SEMINARIES

Like all other enterprises and institutions today the American college, and particularly the denominational institution, is battling against the rising tide of inflation. Although tuition fees have been increased, this increase in revenue is offset by the decline in income from invested funds occasioned by lower interest rates, and the higher costs of maintenance and operation. Nevertheless the institutions featured on these pages are determined to do everything possible to furnish proper training for the young people enrolled as students. Theological seminaries, colleges, schools—all deserve hearty Baptist support. They can be recommended with confidence to any young people interested in college, the ministry, or missionary service.



Crozer's World Outreach To Four Continents . . .

EUROPE: This Greek student, a former officer in the Greek army and a graduate in theology of the University of Athens, is now preparing at Crozer to be an understanding interpreter of American Christianity to his countrymen.

AFRICA: An Egyptian graduate of the University of Cairo, this Christian educator is gaining new horizons of Christian service to secondary school youth in his own land.

AMERICA: This young ex-naval officer has already, as a student, made an auspicious beginning as a Baptist pastor in our own country.

ASIA: The Chinese student, a graduate of Fukien Christian University, is on one of our Oriental scholarships and will return next year to his service in the Christian cause among his own people.

*We need your prayers, your encouragement
and your gifts to help us train them.*

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EDWIN E. AUBREY, President

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Labor Party to put its policies into effect. The situation is much like that of calling in a physician to save the life of a man who had hopelessly ruined his health by wrong habits and then condemned the doctor for his difficulty in effecting a cure. The Kingdom of God calls for a right material but not a materialistic foundation for human society. After many years of weighing the question and of being subjected to preponderantly anti-socialist influences, I am still convinced that *real*

socialism motivated by the spirit of Jesus is the cure for the world's economic ills as well as other ills which also stem from an unChristian social order.—*Herve K. Fiske*, Utica, N. Y.

I hope this one brick-bat will not be considered my judgment on your fine magazine, for there are many good things that can be said of it. In your January issue you liken the food parcels sent by British Baptists to Baptists in Germany unto Paul's teaching

of "feed your enemies." Since when have British Baptists been enemies of German Baptists? Even during the war time they were not. If the food packages were designated to families of storm troopers and the gestapo, then only would Paul's words apply.—*Rev. V. K. Brooks*, Grand Coulee, Wash.

I have just completed your thought-provoking article on England and the interesting story about Burmese students. You certainly put out a wonder-

ful magazine. My father-in-law spent last week with us after having spent the month of December in England, mostly in Bristol, Norwich, and London. In so many, many ways his account of England agrees with the picture you paint in this issue.—*Rev. Ritchard E. Lyon, Cincinnati, Ohio.*

I have read with interest Dr. Hillyer H. Straton's article, "Shall Baptists and Disciples Unite?" If this union is effected it ought to be with a clear understanding of the meaning of water baptism. It has been a teaching of Baptists that baptism is purely symbolical. With the Disciples it has been regarded as essential to salvation. This is a serious doctrinal difference. It is also new to me to find an outstanding Baptist like Dr. Straton declaring that church history warrants calling Baptists Protestants. I have never felt that it could be proven, historically, that the Baptist denomination is a Protestant denomination. In much of his article Dr. Straton is quite convincing in affirming that Baptists and Disciples should unite, but I wish MISSIONS would say a convincing word on the two questions above referred to.—*Rev. B. F. Caudill, Hamilton, Ohio.*

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ask you this question. What did you expect to gain by publishing the Roman Catholic priests' letter and

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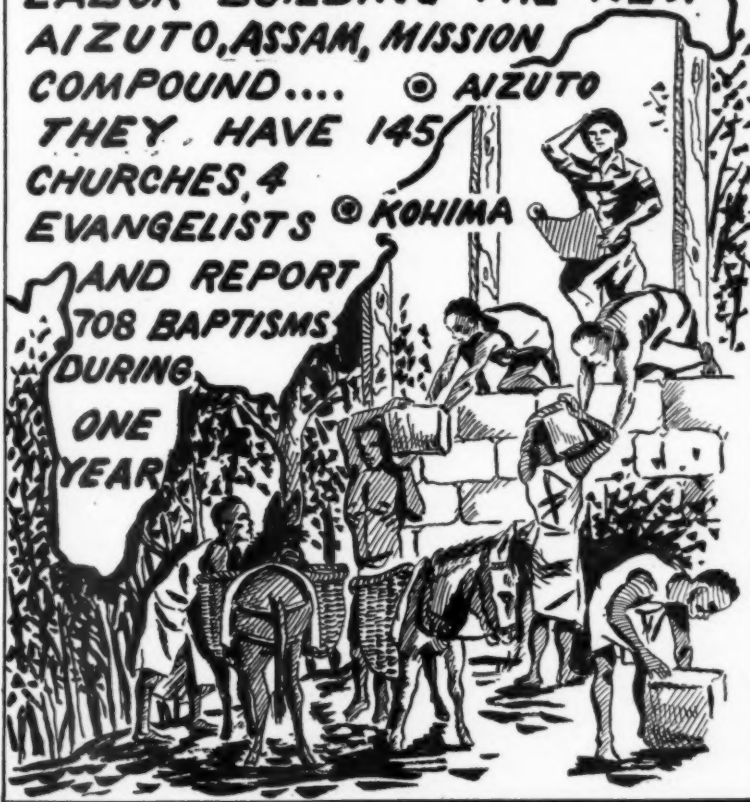
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your note regarding it on page 582 in December *MISSIONS*?—*Benjamin Knapp, Farmington, Conn.*

NOTE—To reader Knapp, three reasons: (1) Publicizing the Roman Catholic priests' commendation of *MISSIONS*; (2) Stimulating curiosity as to how he found a copy of *MISSIONS* in the center of Africa; (3) Advertising *MISSIONS*' Fellowship Subscription Fund, contributions to which from readers are always gratefully accepted.—*Ed.*

Since I am interested in the criticism and the praise which readers so frequently bestow upon you, allow me to say that I find your editorial policy excellent. Let others, God bless their dear hearts, say what they want to say, but I believe that *MISSIONS* is incorporating in its policy the broad interpretation and the spirit of the gospel.

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Nothing else will save this world. I am glad to say that in all my experience I have not yet met one narrow-minded soldier, either liberal or fundamentalist. They love to be noble and if they hate at all, they hate divisions and quibbling in a world that is wrecked. I am afraid that one of these days, if we do not hang together, we will hang

separately. I am not including in this letter the frequent remark of others who, in connection with their appreciation of *MISSIONS*, also add the fact that of course they do not always agree with you. Let it be known for once that so far as I am concerned, probably to my discredit and lack of my own thinking, that I have always agreed

An Increasing Purpose

ALTHOUGH established but twenty-one years ago, *EASTERN'S* more than 800 loyal alumni have already proven beyond question the outstanding value of their training here.

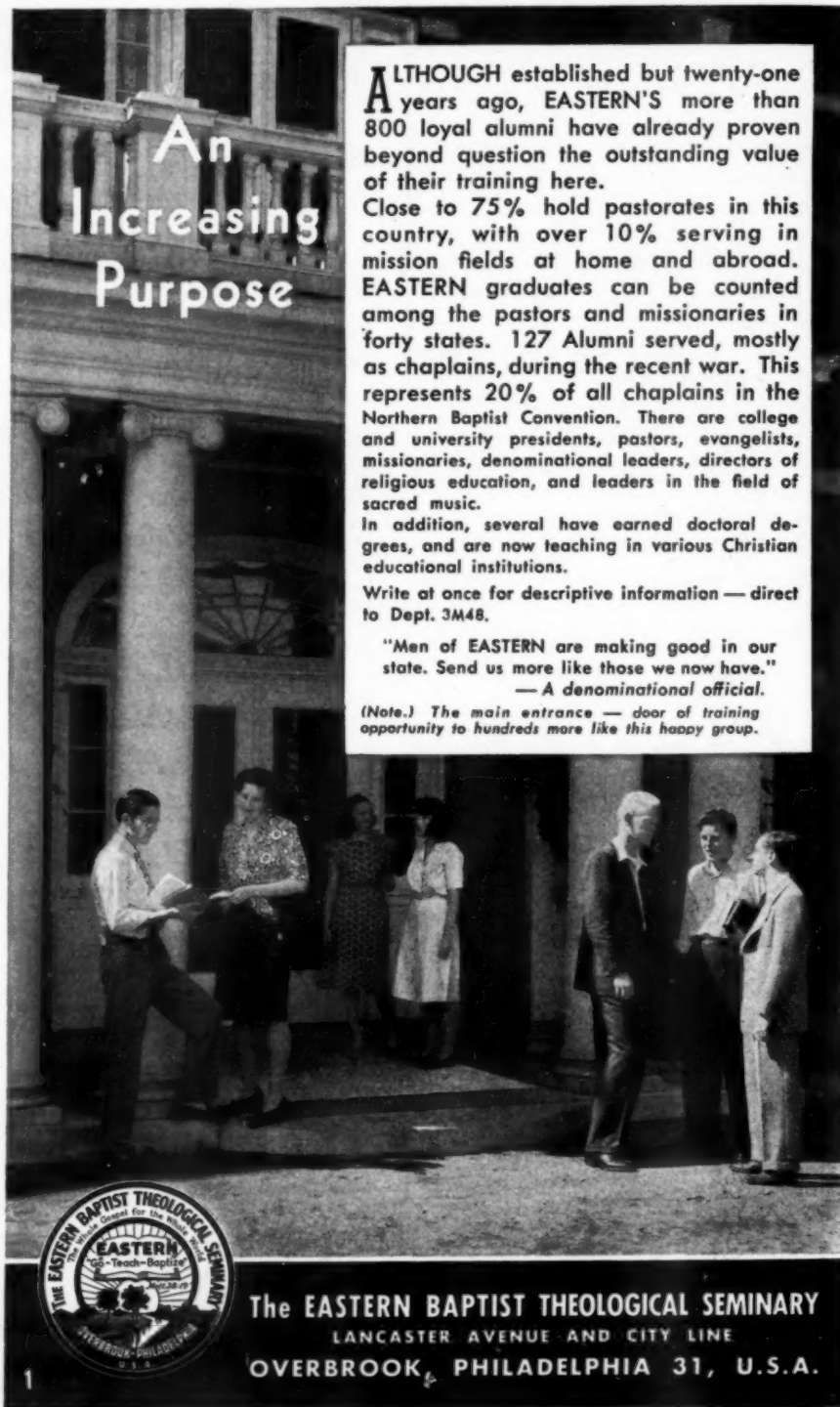
Close to 75% hold pastorates in this country, with over 10% serving in mission fields at home and abroad. *EASTERN* graduates can be counted among the pastors and missionaries in forty states. 127 Alumni served, mostly as chaplains, during the recent war. This represents 20% of all chaplains in the Northern Baptist Convention. There are college and university presidents, pastors, evangelists, missionaries, denominational leaders, directors of religious education, and leaders in the field of sacred music.

In addition, several have earned doctoral degrees, and are now teaching in various Christian educational institutions.

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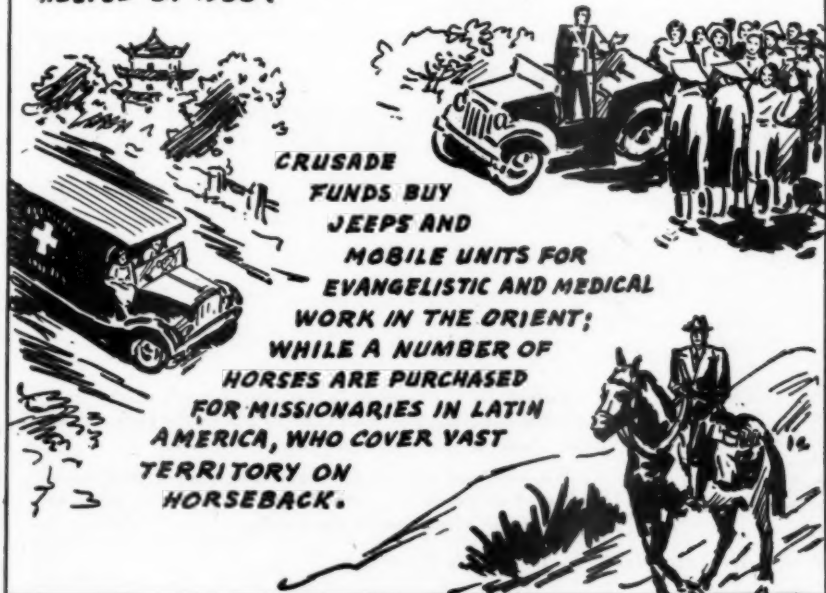
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with you. Carry on as you are doing, and more power to you.—Captain James Blok, U. S. Army, Fort Bragg, N. C.

This is to thank you for the fearless way you are driving home from one month to the next the conviction that Jesus Christ must be Lord and Master of every relationship between men, that there can be no area of life whatever in which He is not dominant if He is to be dominant in any. Your editorials have been a great source of encouragement.—Rev. J. Martin England, Americus, Georgia.

My heartiest congratulations to the editor of MISSIONS as he begins the 16th year of his editorship and the 26th year of his association with the magazine. Of all the denominational publications of any denomination which I see, MISSIONS is way out ahead of them all for vitality, comprehensiveness of viewpoint, lucidity, and downright editorial honesty. MISSIONS is rendering us a service which is both prophetic and inspirational, and on a high level on both counts. More power to you, and be assured that you have many ardent supporters.—Rev. Franklin D. Elmer, Jr., Flint, Michigan.

Permit me to add my congratulations to the many that have come to you on completing 25 years with MISSIONS. It is a wonderful magazine. It gives one such common sense view of world wide events. It seems to be better every month. . . . The article, "The War Veteran Looks at the Christian Church" is in strange contrast with that which we have usually

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Mrs. Deems writes: "For sixty-six years the Baptist Missionary Training School has rendered a unique service to our denomination. It deserves our wholehearted support as it goes forward in its Current Development Program."

heard concerning the work of chaplains in the war. Some of those fellows one could not drag into a church service by any hook or crook.—*Rev. George A. Fairbank, McGraw, N. Y.*

Throughout the years I have been a regular reader of many periodicals,

but MISSIONS is one of the most interesting and challenging journals that come to my home. I appreciate particularly the timeliness and Christian spirit of its editorials and the valuable information contained in its leading articles on world conditions. Your vigorous pronouncements against theologi-

cal strife and Baptist isolationism are greatly needed today.—*Rev. David Gustafson, Weirton, West Va.*

Baptists owe a great debt to MISSIONS which I find to be an intellectual as well as a spiritual *tour de force*.—*Mrs. G. Merson, Keuka Park, N. Y.*

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Not the end, but really the beginning. When people come out of church they should be ready to serve the Lord. . . . When our gifts to world missions leave our church they are on their way to world-wide Christian service.

The End

APRIL 30 is an exceedingly important date as far as Northern Baptists are concerned. **IT IS THE END OF THE FISCAL YEAR OF THE CONVENTION.** It is the last day when payments can be made to the 1947-48 Unified Budget through local churches.

What has been received up to, and including APRIL 30, will largely determine the amount of money which will go to our Baptist World Mission during 1947-48. Unless the Budget is supported 100%, all of the cooperating Baptist agencies will suffer.

How much did you pledge for "benevolences" for 1947-48? *Are you up to date on your payments?* . . . And how about the benevolence payments of your church? *Do they equal, or surpass, the quota which was adopted?* . . . Let us all face these questions in the spirit of our Lord and Master.

COUNCIL ON FINANCE AND PROMOTION

Northern Baptist Convention



Easter Lilies in the church yard of the Episcopal Cathedral in Hamilton, Bermuda

Photo by Irving Galloway

MISSIONS

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The Lost Primacy of Easter

AGAIN the Easter lilies bloom. Soon the Easter parades will crowd the avenues of our cities. To the people of Russia last year the State Department's radio "Voice of America" broadcast New York's Fifth Avenue Easter Parade. From a Fifth Avenue corner a Russian-speaking narrator reported what he saw. Probably he included the woman in a spectacular nylon ensemble, and the woman with a live rabbit clad in a duplicate of her own flowered regalia, and the woman whose cart-wheel hat made a policeman shout, "Wow! Look at that!" The crowd exceeded 1,000,000 and 225 extra policemen were on duty. Visitors from foreign lands and from United Nations Headquarters gazed in amazement. "The police caught the spirit of the day!", was a newspaper's naïve but innocently ironic comment. Which is worse, Russian communistic denunciation of religion as "the opium of the people," or American capitalistic mummerly associated with the most sacred day in the Christian calendar? Terrific was the contrast in Moscow's Cathedral when faithful Russian Christians, in spite of communist propaganda, responded in antiphonal unison to the chanting priests, "He is risen."

The American Easter parade is only one indication of the lost primacy of Easter and the increasing tendency to stress its secondary derivative analogies. Too many people regard Easter as merely an annual reminder of the victory of spring in the battle with winter, or a lovely symbol of the persistence of hope amid the chaos of despair, the survival of the good in humanity after disaster, the triumph of man's spirit over the forces of evil, the preservation of spiritual values bought at a costly price. The sequence of Good Friday and Easter suggests the parallel of

today's resurrection of yesterday's dead world dotted with crosses on the graves of millions of young men. Finally on the grand scale to multitudes of people Easter typifies the survival of their civilization that was crucified in a global war. All these whimsical symbolisms and exquisite sentimentalisms miss or ignore the primary Easter fact, that Christ died, and that "the God of peace brought Him again from the dead," to be reincarnated in human personalities. "Christ liveth in me," wrote the Apostle Paul. Only men thus changed can change their world.

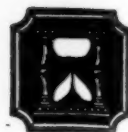
Dr. E. Stanley Jones reports a conversation between a Mohammedan and a Christian in India. "We have proof in our religion which you Christians do not have," said the Mohammedan. "In Mecca we see the tomb of Mohammed and thus we know he lived. In Palestine you can find no tomb of Christ. Therefore Mohammedans have a proof that Christians do not have." The Christian replied, "You are right. Christianity has no tomb because we have no dead Christ. Your Mohammed is dead; our Christ lives."

That primary fact rather than an Easter parade should be broadcast to Russia and proclaimed to the ends of the earth. To do so is the primary task of the Christian church. But effectively to broadcast a fact requires evidence of its reality. An unbelieving world cannot be convinced by doctrinal arguments and creedal affirmations. A world that asks for proof that Christ lives will be satisfied only by seeing the reality of His living spirit in the lives of His followers who live His way of life and seek to establish His social order on earth.

For our generation nothing is more important than to recover the lost primacy of Easter.



The World Today



Current Events of Missionary Interest



Burma is an old country. This 900-year-old Pagoda at Pagan was built by King Anawrata

Buddhist Astrology Fixes the Hour of the Independence of Burma

ALTHOUGH Christian missions have been in Burma since the days of Adoniram Judson, 135 years ago, Burma is far from being a Christian nation. That fact was dramatically demonstrated on January 4, 1948, when Burma became officially independent of the British Empire. *The time was precisely 4:20 A.M. The hour and minute had been determined by a Buddhist astrologer.* He had calculated 4:20 A.M. to be the most favorable moment for Burma's emergence in the world as The Union of Burma. To the accompaniment of prayers by saffron-robed Buddhist priests, the sound of temple bells and gongs, and other rites of ancient Buddhism (whether a Christian prayer was publicly offered was not reported), the British flag, which had flown over Burma for 62 years, was hauled down and the new Burmese flag hoisted in its place. The new flag is of bright red and blue with one large star to represent the Union of Burma and five small stars to represent the five main racial groups in Burma—Burmans, Karens, Shans, Chins, and Kachins.

What made the occasion of American historic interest is that Burma is the second country to have seceded from the British Empire, preceded only by the American colonies in 1776. Burma has chosen

complete independence in contrast to India and Pakistan, which formerly constituted British India. (See MISSIONS, October, 1947, page 458.) These two still retain their dominion status as members of the British Commonwealth. A second fact of historic interest was beautifully expressed by Burma's new President, Sao Shwe Thaik, "Let us rejoice that this independence did not come as the result of armed conflict (as did the American independence in 1776), but as the fruit of friendly negotiations with a great nation whose political bonds were replaced by mutual consent with the stronger bonds of friendship and good will."

A message of congratulation and good wishes in behalf of the American people was extended by President Truman. "We welcome you into the brotherhood of free and democratic nations," cabled the President, "and assure you of our firm friendship and good will, anticipating that the Union of Burma will take its rightful place among the nations of the world, and by constructive participation will assist in the advancement of the welfare of mankind."

American Baptists have cherished feelings of good will and Christian concern toward Burma through more than a dozen decades of educational, medical, and evangelistic ministry. They will watch with interest and appreciation the realization of President Truman's expressed hope.

The First Battle in a New War For Separation of Church and State

A NEW national organization of Protestants, into whose membership Jews and Roman Catholics are also to be invited, was created in Washington, D. C., on January 11, 1948, for the declared purpose of restoring and maintaining the American constitutional principle of the separation of church and state. Charging that the Roman Catholic Church was seeking to break down this historic American principle in its long-range campaign for support of its parochial schools and in its special privilege through President Truman's continuance of an Ambassador to the Pope, the new organization has issued a Manifesto and is embarking on a program of eight immediate objectives. Its name is PROTESTANTS AND OTHER AMERICANS FOR THE SEPARATION OF CHURCH AND STATE. Leading organizers and signers of its Manifesto include President John A. Mackay of Princeton Theological Seminary, President Louie D. Newton of the Southern Baptist Convention, President E. McNeill Poteat of Colgate-Rochester Divinity School, Methodist Bishop G. Bromley Oxnam, and Dr. Charles C. Morrison, former Editor of *The Christian Century*. A fund of \$100,000 is to be raised to finance the program. National headquarters will be in Washington, D. C. Dr. E. McNeill Poteat has been chosen President. Dr. J. M. Dawson of the Baptist Committee on Public Relations is Recording Secretary and Mr. E. H. DeGroot (Baptist) former official in the Interstate Commerce Commission is Treasurer. That this new development in American church and state relations constituted "news" of the first importance was evidenced by *The New York Times* in featuring it on the front page. It was likewise featured in *The New York Herald Tribune* in more than a column story on an important inside page. When it is remembered how reluctant the American secular press is to print

anything derogatory or inimical to the prestige and power of Roman Catholicism, such newspaper publicity is significant. The eight-point program, set forth in its 14-page Manifesto, is as follows:

1. To enlighten and mobilize public opinion in support of religious liberty as a monumental principle in American democracy.
2. To resist every attempt by law or administration of law to nullify the principle of separation of church and state.
3. To demand the immediate discontinuance of the President's Ambassador to the Pope.
4. To work for the repeal of any law that sanctions aid to church schools from the public treasury.
5. To strive by appropriate constitutional means to secure reconsideration of two decisions by the Supreme Court upholding the use of public funds for free text books and free transportation of pupils in church schools.
6. To unite all patriotic citizens in a concerted effort to prevent legislation that allots federal funds to church schools.
7. To give all possible aid to citizens in any community who seek to protect their public schools from sectarian domination.
8. To pursue these objectives not as motivated by anti-Catholic animus. "The issue of separation of church and state has arisen in the political area and we propose to meet it there."

The Executive Committee of the new organization will include representation from the Federal Council of Churches and also from the National Association of Evangelicals. An advisory board of 100 members from various parts of the United States will determine policies and procedures and elect the executive committee. The presence of Dr. Louie D. Newton among the organizers and signers is of unusual interest in that it proves that Southern Baptists can put aside their ecclesiastical isolationism whenever any issue arises in which they with other Protestant communions are gravely concerned.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

NEXT TO BREAD, kindness is the food all mortals hunger for today.—*Rev. Robert J. McCracken.*



COMMUNISM HAS AN ANSWER FOR EVERYTHING. You and I know it is the wrong answer; but to too many people it is better than no answer at all.—*A Heidelberg Professor*, reported by E. O. Hauser.



IT IS NOT ENOUGH to relieve American consciences by the thought of government aid. Each of us has a personal responsibility. A starving child is a starving

child wherever he may be and whatever his race or nation.—*Bishop Henry Knox Sherrill.*



WHEN IN EUROPE AND ASIA YOU SEE OLD MEN'S EYES in the faces of little children it is time to do something.—*Charles Luckman.*



COMMUNISM CANNOT BE STAMPED OUT WITH BAYONETS, poison gas, or atomic bombs. The only way to meet it is with a democracy that gives an abundant life to all.—*Bishop G. Bromley Oxnam.*

Modern Contrasts in Ancient Mexico

By STANLEY I. STUBER



The marketplace across the street from the Cathedral in Mexico City

MEXICO today is a land of exciting contrasts. Side by side with primitive beauty, which nature has heaped up in lavish measure, stands the ugliness of dire poverty. Packard and Cadillac cars speed along through crowds of barefooted Indians and haughtily push tired travelers and burdened merchants to the side of the road. A strong, proud spirit of nationalism is prevalent everywhere; yet medieval Roman Catholicism has a tight grip on the masses of the people. Mexico likes to parade its arms; yet the government spends more money for its Department of Education than for any other, including that of National Defense. Delegates to the Second General Conference of UNESCO (United Nations Educational, Scientific and Cultural Organization) which I attended in Mexico City as an official observer for Church World Service, could not praise highly enough the hospitality of the Mexican people. One gets the impression that the top level of Mexico is trying hard to become highly civilized without becoming entangled too much with religion of any kind. It

Natural beauty, dire poverty, proud nationalism, medieval Roman religious persecution, religious freedom, Catholicism, ancient culture, modern civilization, all combine in making Mexico a land of vivid, striking contrasts.

seems to be a case of separation of Church and State with a vengeance.

About 50% of all the land of Mexico once belonged to the Roman Catholic Church. Now all church property is held in the name of the Government. It is turned over to church officials for use within certain specified limitations. No street preaching is allowed. There are no distinctly religious parochial schools. A symbol of what has happened in Mexico, as far as religion is concerned, is found in the national flag which I saw flying from a flagpole affixed to the top of a cross on the steeple of a Roman Catholic Church. Another indication of what has happened is found in connection with the famous Shrine of Our Lady of Guadalupe which I visited. Mass

was held at this shrine for the Roman Catholic delegates attending the UNESCO conference. There was a large attendance. A few days later, however, the Government severely rebuked this same church for initiating a religious broadcast. A state-controlled radio has no place for the broadcasting of religion to the general public.

In this atmosphere of complete Church and State separation, Baptists, I discovered, feel much at home. They are pleased because the Government has severed all relationships with the Pope. They welcome the relative freedoms of religious worship and education. They fully appreciate why the Roman Catholic Church now claims to be "persecuted" by the Mexican Government, as reflected in the novel, *The Labyrinthine Ways*, which has been made into a movie entitled *The Fugitive*, with Henry Fonda

playing the part of the "persecuted" priest. Under the present arrangement Baptists have a new opportunity. Heretofore they were largely at the mercy of the Roman Catholic hierarchy.



RIGHT: Baptist beauties of Mexico City photographed after the Sunday morning service in the First Baptist Church

BELOW: Packard cars on the streets of Mexico. The picture was taken during the noon hour when the shops were closed



ABOVE: The congregation leaving the First Baptist Church in Mexico City after a Sunday morning service. The church is always overcrowded, is too small for its expanding ministry to the community, and a new church is to be built. See page 146 for an architect's model



During my visit to Mexico City and Puebla, I had a splendid opportunity to see some of the new developments made possible by our recent World Mission Crusade program, and to compare notes with many Baptist leaders in Mexico. While our Baptist churches in Mexico reminded me very much of our Baptist churches in Europe, usually small, run-down, and off on some back street, yet I was also aware of a strong hope and an eager desire to advance. While they have escaped the ravages of war, they suffer for lack of sufficient financial support.

Our general missionary, Rev. Orlando L. Tibbetts, had just returned to the United States on furlough. Accordingly, I did not see him in Mexico City. However, I did see the newly established Baptist Theological Seminary of

which he is the head. His new home, which will also serve as a dormitory for theological students, was purchased recently with World Mission Crusade funds. In his office I had a delightful visit with Roberto Porras, President of the Union Nacional Bautista de Jovenes, and Elizabeth Montemayor, President Tibbetts' secretary. After hearing about the growing youth work from Mr. Porras, the enthusiastic "BYF leader of Mexico," who could make an excellent contribution to our own program at Green Lake, I spent the rest of the morning with Elizabeth and her father, Prof. Montemayor of the Seminary, looking over the new Missionary Home just outside the city. It is an excellent property, entirely surrounded by a high brick wall, and, with a few repairs to the garden, hedges and walks, can be developed into a real show-place. Here is World Mission Crusade money well spent. For many years to come it is destined to pay good dividends.

Although I paid a week-day call on Pastor Alejandro Trevino of the First Baptist Church of Mexico City, I did not come to appreciate fully his long pastorate and his mellow Christian philosophy until I attended his church service on the following Sunday morning. Invited to bring a special message, I had the opportunity to observe a beloved pastor at work among his people. The Sunday school and the worship service crowded the old brick church beyond its capacity. I sensed a marked enthusiasm and

looked upon a congregation of a high order. One feature particularly impressed me. It was the skin color of the individual Baptists, ranging from coal black to white. There is no race or color prejudice in this church! As I looked out on this mixed congregation I had the feeling that the First Century church must have been something like this.

This is the principal Baptist church of Mexico City, and yet, as far as the building is concerned, it is nothing to point to with any measure of satisfaction. In just about every respect, worship facilities, church school, lack of space, organ, and all elements of taste and beauty, this outmoded red brick structure is inadequate. Plans are under way for the construction of a new plant. Architect's blueprints and the model reveal a modernistic design. This may be slightly modified when construction actually begins. The location is perfect, in the very heart of the city where the spiritual need is the greatest. Mexico City deserves a Baptist Church which will not only meet the needs of the people who eagerly seek its Christian ministry, but will also serve as a proper symbol of the strength, vision, and historic principles of Baptists.

After the morning service, Neftali Zazueta, one of the students at the Seminary and editor of the national paper *Juventud Bautista*, cornered me for the purpose of an interview. He wanted to know how I liked Mexico, what was happening at the UNESCO conference, and



LEFT: *The Mexican national flag flies above the cross on the tower of a Roman Catholic Church in Mexico City. BELOW: Architect's model of the proposed new First Baptist Church. RIGHT: One of Mexico City's smaller and somewhat isolated Baptist churches*





ABOVE: *Pastor Alejandro Trevino of Mexico City's First Baptist Church and Roberto Porras, President of the Baptist Youth Fellowship of Mexico. RIGHT: Rev. Donato Ramirez and his charming*



family, with Prof. Cosmo G. Montemayor in front of one of Mexico City's small Baptist churches. ABOVE: Miss Reba G. Wilson, R.N., and Dr. F. L. Meadows at the Hospital in Puebla, Mexico

my opinions on such matters as the separation of Church and State, Russia, and the United Nations. Besides asking me questions he wanted to tell me something. In my sermon at the morning service I had mentioned that I was glad that Mexico had religious liberty. Mr. Zazueta wanted me to know, as Chairman of the Commission on Religious Freedom of the Baptist World Alliance, that in spite of separation of Church and State there is still persecution of Baptists in Mexico by Roman Catholics, especially in the smaller villages. Having had this interesting exchange with the editor of *Juventud Bautista* I was greatly interested to read in the *Book of Remembrance* (the selection for March 1, 1948) the account of Mr. Zazueta's call to Christian service. He has all the qualifications of a splendid Christian leader.

One of the most delightful afternoons was spent visiting many of our small Baptist churches in Mexico City. What made the city tour so pleasant was the fact that the Rev. Donato Ramirez served as my guide and interpreter, and that his charming wife and two lovely children accompanied us in the taxi which we hired for the trip. Mr. Ramirez is a graduate of William Jewell College and of Colgate-Rochester Divinity School. He is a professor in the Seminary and also pastor of one of the little churches which we visited. The hope of our work in Mexico is not in the little inadequate Baptist churches, but in leaders like Donato Ramirez, who have courage, ability and vision. When I think of men like Trevino, Porras, Zazueta and

Ramirez I am filled with hope and expectation. These men deserve much more support than we are now giving them.

To visit Puebla, the City of the Angels, required a long automobile ride on a branch of the Pan-American Highway. This is rightly called "one of the most spectacular automobile routes in all America." The road winds on the very rim of towering mountains which are covered with sweet smelling pine and ocote trees. Far below are the luxuriant valleys. And in the distance, piercing the blue sky with their icy peaks, rise majestically the snow-covered volcanoes, Iztaccihuatl and Popocatepetl. As we came nearer to Puebla we passed Teotihuacan, the Pyramid to the Sun.

Much could be written about beautiful Puebla with its famous Cathedral, shining towers and innumerable points of historic interest. I had the opportunity of seeing many of these after my visit to the Latin American Hospital. Dr. F. L. Meadows' son, fresh out of the Army, served as my guide. Knowing the city like a book, and speaking Spanish like a native, he served me well indeed.

My chief interest in Puebla was to see Dr. F. L. Meadows, our medical missionary, and his widely known hospital. He was kind enough to give me a generous section of his busy day, showing me all through the extensive hospital, and carefully pointing out to me its building developments in various stages of progress. Having served as chaplain-consultant in a hospital four years, I was impressed with the abundance of

modern equipment, the operating rooms, and the high caliber of the medical and nursing staffs. It was a joy to visit with Mrs. Meadows, Miss Reba Wilson and Miss Dorothy Lincoln. I discovered that Miss Lincoln, who was observing the work at Puebla until she proceeds to our Baptist Hospital at Managua, Nicaragua, was a native of Naples, N. Y. I had known her pastor, the Rev. D. M. Ratcliff, very well when I was pastor at Clifton Springs, N. Y., and later chaplain-consultant, at the Clifton Springs Sanitarium. More than that, I learned that she attended President Edwin T. Dahlberg's church in Syracuse while she was studying nursing.

Later, looking down upon the city, with the two towers of the Puebla Cathedral glowing in the sunlight, I wondered about Puebla in which "the passionate mysticism of Catholicism beats like a great unquenchable heart." From the high hill I could not distinguish our small, insignificant Baptist Church from the mass of houses and shops. By contrast, Baptists over against Roman Catholics, it certainly looks like a hopeless situation. But as I thought of the spirit of President Aleman of Mexico, and the words I heard from the lips of Mr. Manuel Gual Vidal, Mexican Minister of Education, I took courage. Mr. Gaul Vidal had made this significant statement:

The civic life of Mexico is based in the purest movements for liberty and democracy, embraced in our political constitution and consecrated for the essential aspects of the life of the State, especially, in the field of public education. Thus, Article Three of the Constitution, as reformed on the 16th of December, 1946, stipulates that education "shall be directed towards the harmonious development of all the faculties of the human being, and shall further in him, at the same time, love of country and consciousness of international solidarity, of independence and justice," and clearly fixes the criterion for education, stating that "it will be democratic, considering democracy not only as a juridical structure and a political regime, but as a system of life based on the



Main entrance of the Latin American Hospital in Puebla, Mexico, in charge of Dr. F. L. Meadows

constant economic, social, and cultural improvement of the people."

Baptist principles are for the future. Roman Catholicism is of the past. Baptist principles will work in a democracy. They spell hope for the new Mexico. Within the framework of absolute separation of Church and State there is an opportunity for Baptists to proclaim the truth as revealed in the New Testament. We now have a feeble light burning in Mexico. Some day, if we do not fail our Baptist leaders there, we will have a bright light reflecting to all men the glory of the Great Physician, the Savior of the world, even our Lord and Master, Jesus Christ.



America in Desperate Need of a Spiritual Awakening

By SIDNEY W. POWELL

FOR many years we have been sending missionaries abroad. Now the people over there are praying for us. From the Telugu Mission in South India, Rev. Herbert C. Jackson wrote me recently, "It is appalling, yes, frightening, the way the United States, theoretically 'Christian,' has gone down morally and spiritually. To bring the people of the U.S.A. to Christ is not only essential for the salvation of our own land, but our whole mission program in India is dependent on it, since the world is looking to America for moral leadership."

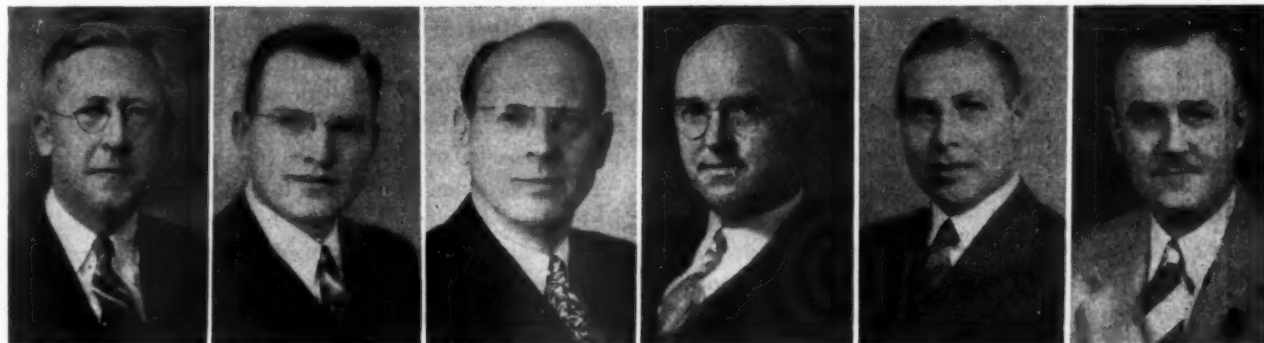
Dean R. Kirkwood writes me from Chengtu, China, "When we left the pastorate for foreign mission work we felt that our civilization stood at the threshold of life or death. The spiritual lethargy of our churches was oppressive. Every morning here in China we have prayed for a spiritual awakening in the churches with which we have been associated. The Northern Baptist Convention Crusade of Evangelism shows us how limited our prayers have been. We shall pray for you and your work and seek your prayers, that we may plan carefully the advancement of the Kingdom of God in China. I can assure you that our Chinese Christian workers are deeply concerned for a spiritual awakening, and that our Northern Baptist Convention's step in this direction will bring faith and encouragement to the Chinese."

From the Assam Baptist Mission comes the statement, "The idea of daily prayer on behalf of the campaign for evangelism in the Northern Baptist Convention of the U.S.A. is quite new to many of our people. They are thrilled with a sense of responsi-

From all over the world come reports of interest and concern over the success of the Crusade for Christ through Evangelism and its purpose to bring about a spiritual awakening and thereby undergird America's moral leadership in the world. The eight o'clock fellowship of prayer has become a golden chain belting the globe.

bility and privilege that they can pray God's blessing upon America and thus have a share in the winning of souls to Christ."

These reports from foreign fields have come in response to a letter sent to our missionaries in which I said: "As I assume leadership in the Crusade for Christ through Evangelism I find myself yearning for your prayers. America is in desperate need of a spiritual awakening. We shall not be satisfied with adding names to the rolls of our churches. Resolutions without regeneration retard religion. We want to see a transforming work of God's grace that will lift moral and spiritual life, add regenerated people to our churches, and bring about a national spiritual awakening. We have never faced a greater challenge. God grant we may measure up to the opportunity and demands of this day. No significant spiritual awakening has ever taken place apart from prayer. Therefore, we are asking all Northern Baptists to join in a prayer tryst at eight o'clock each morning. Of course that means people will be praying at different times in America, and the time will be still different for you, but prayer is not a matter of a dial,



LEADERS IN THE CRUSADE FOR CHRIST THROUGH EVANGELISM: W. E. Woodbury, Associate Director; R. Dean Goodwin, Literature Secretary, Sidney W. Powell, National Chairman; G. Pitt Beers, Executive Director; E. J. Shearman, Program Coordinator; Richard Hoiland, Associate Director.

but of a spirit. Usually we think in terms of prayer for our foreign missionaries in their efforts, but at this particular time American Baptists would be greatly stimulated if they could know that our missionaries and the people they lead were praying for them in this Crusade."

Mrs. W. J. Longley in South India wrote in reply, "I am glad and grateful that you thought to draw us, who are so far away in miles, into your prayer circle for our homeland. We love America and long to see her become Christian in reality as well as in name." Rev. J. E. Tanquist wrote from Kohima, Assam, "Different groups throughout the district have been invited to join in daily supplication for the success of the campaign of evangelism in America and there is good response. So the prayer movement is spreading and it will mean a blessing to our churches in these hills as well as a spiritual harvest in the Northern Baptist Convention."

Starting as a local movement, our Eight O'clock Fellowship of Prayer has thus now become a golden chain belting the globe. At whatever time of day or night we here at home pray for the Crusade, we can know that somewhere in the world others are praying at the same time, for the same thing.

Field Secretary Edwin Erickson, of the Telegu Mission in Narasaravupet, India, reports, "At our Joint Council we discussed our participation in this world-wide effort. We voted to request our Joint Evangelistic Committee to make immediate plans for a Mission-wide Evangelistic campaign in India, and to call all of our agencies, churches, schools and institutions into a crusade of this kind, with definite goals for the year 1948. A special call to prayer will be sent to all of our people. For some time we have had such a period in our own family coordinating the hour so that our home folks in Chicago would be praying for the same urgent needs at the same time when we are making our petitions. This coordination makes our prayers meaningful and inspires us to greater faith. This will no doubt be the result as Northern Baptist churches and our churches in India join in prayer at eight o'clock each morning."

From Belgian Congo comes this report, "At our annual meeting in view of the plans to extend the World Mission Crusade as a campaign for evangelism and stewardship, it was voted to recommend that we extend the campaign in Congo and join with American Baptists in such a crusade. We would welcome suggestions as to how we may help carry on this crusade effectively."

From Suriapet, Deccan, India, L. E. Rowland writes, "Your call to daily prayer is being passed on to pastors and people of the Suriapet Field. They

will receive it gladly, and we and our people, along with all of you in the U.S.A., will derive blessings that shall bear much fruit throughout the world."

John and Margaret Foote, our missionaries in Japan, write, "Our problems in a defeated post-war Japan are many, but our primary one is not a problem but an opportunity, evangelism. At our conference we will formulate plans to be in step with you Baptists in America. Our need is for the united prayers of Baptists in America on our behalf for the fields are whiter unto harvest than ever we saw before or even expected. On my own mission field, Osaka-Kyoto-Nara-Kobe, we recently held summer leadership training camps. Most of the campers were youth from our churches and students from our Girls' School at Himeji. We have had over 300 different individuals for three-day camps thus far. One of our camps was a retreat for jaded and messageless pastors. During the war they had been forced from their pulpits and made to fear beyond your imagination. Following the Bible study in The Book of the Acts, on "Witnessing," led by the writer, the pastors went through the lanes of the village close to the camp calling out a meeting at the camp grounds. The first night 150 people drifted over. On the second night an equal number came, but more adults, of whom 30 signed cards wishing instruction in Christian faith. Ten young farmers remained to ask questions and request a Bible class in the Japanese language. And this can happen in any of the tens of thousands of villages in Japan today."

Roger W. Getz writes from Pyinmana, Burma, to say: "The Crusade has been going fine and has accomplished great things but I feel that we are now at the crucial part of the program where we are trying to awaken the souls of men. If we succeed, many will accept the Lord as their Saviour and the Crusade will have been a success. If this part of the Crusade fails, then we might just as well have not started the Crusade at all."

Difficulties in India call for our prayers. Says one of our missionaries, "We are not able to do much here in Secunderabad at present, except to try to strengthen the faith of the Christian community and help them to overcome the terrible fear that has seized everyone. Riots have begun again and Hindu people are leaving the state by the thousands. We have many families of refugees in our compound seeking protection. We need your prayers also, not just for safety, but that each follower of Christ may be a faithful witness, no matter what comes."

We may assure our missionaries that we, in America, are praying also. When the clock strikes eight, pray for the Crusade for Christ through Evangelism.

First Impressions of New Missionaries in India

By ARTHUR L. SANFORD and TRACY G. GIPSON

NOTE—Since the end of the war the Foreign Mission Board and the Woman's Foreign Mission Board have resumed the inspiring policy of appointing and sending out new missionaries. This had been possible in only a few cases during the war because of wartime shipping restrictions and the prior claims of military service on young men who looked forward to missionary service. First impressions and experiences of new missionaries are always of absorbing interest. The following two accounts, both from India, are typical in revealing the disheartening as well as the challenging aspects of the ministry to which they dedicated themselves—ED.

Motherhood in India has long been known for its desperate poverty, its social ostracism among the suppressed classes, and child mortality



It is not surprising that first glimpses of degradation and need in India should have prompted feelings of frustration in the new missionary

The First Six Months in India

By ARTHUR L. SANFORD

ONE of the most confusing, discouraging, disheartening experiences of life is that of a new missionary landing in a new country, where a new language is spoken, and viewing his new field for the first time. Yet on the other hand, it is one of the most exhilarating, inspiring, and challenging experiences.

When our ship, the *S.S. Marine Adder*, docked at Madras, South India, a strange scene met our eyes! Had it not been for the kind assistance of fellow missionaries, we would have been utterly helpless in the midst of the confusion of pushing, shouting coolies, the clang of bells, the screech of machinery, and the endless questions of customs officers. Four days later, we found ourselves on the train to our future home. We passed through Balasore about 6 A.M. where some of our co-laborers came down to meet the train and greet us. This welcome gave us a

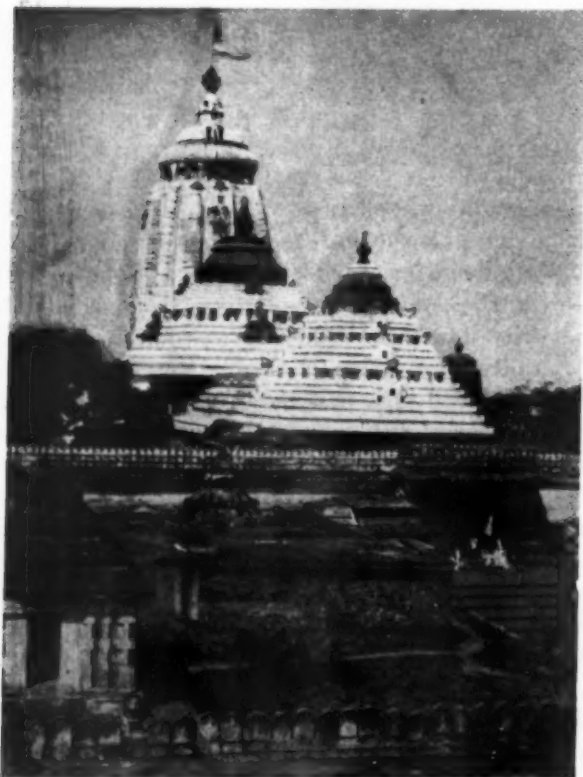
cheering lift in spirit. At 8:30 A.M. we arrived in Khargpur. How can I record our emotion as we saw our home for the first time? Two of our missionary families were on the platform to greet us. The sincerity and warmth of our welcome would have been fitting for a king.

The arrival of a new family in the mission field is a big event not only for the new ones, but also for those who are here. Just a little sidelight to attest to this statement. We noticed that one of the men was carrying a parcel, and after we were well on our way home his wife remarked that he ought to give those roses to Mrs. Sanford since he brought them for that purpose. In the excitement of meeting the new recruits he forgot his roses and his speech.

Now that we have been on the field half a year I would like to pass on some observations. Our first emotion was one of frustration. We had dedicated ourselves to the task of leading men and women to Jesus Christ as Saviour and Lord, and we quickly discovered that in the midst of such sin and degra-

dation and want we could not even talk to these who were in such desperate need of Him. We were helpless against the barrier of language. The realization that people in our own and neighboring compounds knew not the joy of salvation nor the peace that passeth understanding, and that we were unable to help them seemed an utter contradiction to our calling. This realization removed all tendency to be slack in language study. Again we felt frustrated by the extreme poverty of so many around us. When a thin hunger-lined face peers at you through the door and asks for help, how can one easily sit down to a bountiful table or read in the words of our Lord, "Give ye them to eat?"

However, there was a real thrill in seeing one's co-laborers and the work they have accomplished. With such a small staff in so large a field, and the manifold demands on their time, we were literally astounded at the manifest results. Our big question before we arrived was concerning our co-laborers. What would they be like? How could we fit in with their type of ministry? What would be their spiritual and doctrinal position? During the years of our ministry at home we had heard many rumors and allegedly authentic reports of the type of men and women our denomination was sending out as missionaries,



Thousands of gorgeous temples of Hinduism in India present their challenge to the new missionary

and we were concerned. Now, after six months association with these whom you have sent out, I can only wish the folk at home could really know the missionaries. Of course there are differences of opinion, and sometimes clashes of wills among the missionaries, but on two things they are all firmly united: the purpose of missions, and the Person of our message. One of the amazing things to me was that which we experienced in the Landour Community where missionaries of all denominations go for language study and vacation. There was wonderful fellowship among them all. There we rejoiced in the absence of the finger of suspicion. Could it be that there is some truth in a statement made to me by a missionary from another group, "At home we must fight and find fault because we are told to, but out here we are united in Christ." If so, it is a sad commentary on the home churches.

My field brings to me as a new missionary a great challenge. First of all I am challenged to acquire as speedily as possible a working knowledge of the language that I may adequately present the gospel to the people of India. Again I am challenged to show forth the victorious Christ in my own life. Of what good is my message if it is not substantiated by my own Christian life? The third challenge is to so picture the field and the cause to my friends at home that they will rally around the mission of Christ to the world; and give to the missionary group of which I am proud to be a part, their full support so that Jesus Christ may be made known to India.



The First Visit to Village Churches

By TRACY G. GIPSON

MY first experience as a new missionary in visiting the village churches on the Vinukonda field will remain a vivid memory for a long time. On two different Sundays recently I have accompanied Missionary P. S. Curtis on a visit to the churches and some of the villages which these churches serve. It was also my first ride on a bus in India. It was a charcoal burner and a mechanic had to get it started and the passengers had to help by pushing. Its driver definitely believed in saving his brakes by using the horn. One of the air horns operated by squeezing its rubber bulb. The conductor had no objection to loading on as many people as could climb into the seats, sit on the roof, and hang onto the steps which extend along either side. Built to accommodate 20 passengers, there must have been at least 40 on

board when we started out. After my ride in it I was willing to admit that an amusement park roller-coaster provided a poor showing for thrills by comparison.

We rode for 10 miles before climbing down from the bus at a spot where a path led from the road down to a river. We walked to the river, slipped off our shoes, rolled up our trousers, and waded in, carrying shoes, water canteen, and Bibles in our arms. About half a mile on the other side of the river we came to a village, one of the poorest in the area because all of its land was owned by absentee landlords who took little interest in the welfare of the village folk. You can imagine what the little Christian community looked like which we found huddled together in a half dozen houses. There had been a cyclone two years before which had blown off the thatched roofs of the houses and washed down their mud walls. The people were so poor that many of the houses had not been repaired. Before the cyclone, they had had a nice little prayer house, but now only mud walls remain. We held our meeting in the shadow of one of the houses, with the people squatting on the ground in front. Several hymns were sung, prayer was offered and then Mr. Curtis read a Scripture lesson, a verse at a time with the village folk repeating it after him. Then after another hymn he gave a short Bible talk, as did the association evangelist, and we closed the meeting with prayer. From there we walked to the next village about two miles away.

This village was much better off economically and the dress of the Christians and the condition of their combination school and prayer house reflected it. As we approached the village we could hear the school pupils singing. When we went into the prayer house we found about 15 seated on the floor waiting for us. Fully half of them were high caste Hindus who came to this school sponsored by the Christians and had learned the Christian hymns. As I looked at their faces I could not help but wonder what effect their Christian education was going to have on them. As soon as word spread that the missionaries had arrived, the people began to gather at the prayer house until there must have been 65 men, women and children seated on the floor of that small building. People took part in the service, several leading in prayer. It was at this village that I gave my first public speech in Telugu. I said only two sentences. I declare that I was more frightened in doing that than when I spoke for three minutes at the Northern Baptist Convention two years ago!

After this service the village pastor insisted that we go to his house for coffee. It was a nice looking building and kept as clean as the cleanest of Indian

homes. After prayer we left that village for the next one again two miles away. There we had another service, with about 40 present. By that time we were getting hungry, so we started out to the village where the church is located. We had to wade the river to get there. When we arrived we found the folk had brought in clean blankets and cots for us to rest. We had brought our lunch with us, as food is very scarce these days in India and we did not wish to be a burden on anyone. However we were expected to share the Christians' rice and curry. So we had rice and chicken curry, eating it off of leaf plates while seated on mats spread on the floor, using our right hands as the means of getting the food from plate to mouth. Fortunately, I had dined once before in an Indian home, so I had some idea as to how to go about things. Before we sat down on the mat we removed our shoes and before the meal began our hostess brought a basin of water for us to wash our hands. After we were through eating the water was brought back so that we could again wash our hands.

We had time for a half-hour rest before the service began. Several of the men took seats up front on the low platform along with the missionaries and began to sing Indian hymns. Other men sat facing the platform as close as they could on the floor, and the rest of the people sat along the walls of the church, the



A crowd assembling before a Hindu temple in preparation for the annual Juggernaut ride of its god

women in a group by themselves and the men and boys by themselves. You should have heard their singing! The pastor read the Scripture. There was more singing and many prayed, after which there were three sermons instead of one. The offering is always taken at the end of the service in India. So many people come late to Church service, because they have no clocks in their homes. People do not have much to give. Very often they ask the usher to change a piece of money for them. After the ushers had made the rounds of the congregation several times and had given everyone opportunity to give something or to make the proper change, they came forward with the money, after prayer and the closing hymn the money was counted. At least a dozen people stood around waiting to see what it totaled and were much pleased to learn that it came to over four rupees, about \$1.25—a lot of money to them.

The train was late so we didn't get back to Vinukonda until 7:30 P.M. Supper was waiting for us and I was glad to go to bed, fully as tired as I used to get driving 95 miles and preaching three times on Sunday in our Tri-Church parish back home.

Let me close by reporting how much your world relief money means in these far off places. Three large tins of powdered milk weighing 100 lbs. each arrived a short while ago from Church World Service, one of the agencies benefited by our World Emergency Fund and our World Mission Crusade. Many folks who come to the door mention that they have had no food for sometimes as much as four days. Now we can always offer them a drink of nourishing milk. The children of the boarding school have such a restricted diet due to the small rice ration. Milk is 20¢ a quart here—more than many Indians make in a day.



Easter

An Easter Prayer

(Adapted from a prayer distributed by the Evangelical Church of Saxony, Germany. It is an interesting revelation of the spiritual temper of the Christian church in Germany during this postwar era of misery and despair.)

ALMIGHTY God, Lord of heaven and earth, who raised Thy Son Jesus Christ from the dead, that through His resurrection we are born again into a lively hope, into an imperishable, pure and eternal heritage, we thank Thee for Thy great mercy, and entreat Thee to help us to lead a new life. Let us never forget what Thou hast provided us in suffering for us the death and resurrection of Thy Son. Help Thy Church, that it may receive the true Gospel, and may proclaim it pure and undefiled, in the face of all opposition, all indifference, and all untruthfulness. Help our people that in their great need they may learn again to hearken attentively

to Thy Word, that they may not harden their hearts on account of the boundless sorrow through which Thou leadest us today, and so draw upon themselves new sin, but that they may turn to Thee, that Thou mayst have mercy upon them, forgive them their transgression, and cut short their time of affliction.

We commend to Thy care particularly all the weary and heavy-laden, the aged and the sick, those who are hungry and cold, the millions who are driven from their homelands, and now struggle to build a new life for themselves. We commend to Thee our prisoners of war, who yearn for return to their homes, and are consumed with longing for their families. We commend to Thee those who have been arrested and imprisoned, of whom we do not know, who still cling to life, wherever they may be. Let them find comfort and strength and peace in Thy saving Word, until by Thee they may be liberated and brought home again.

In particular we raise our hands to Thee and implore Thee that Thou wilt fill with Thy Spirit the hearts of those who now counsel together concerning the peace of the world; guide them to recognize their responsibility before Thee, and thus lead them in the only way in which deliverance is to be found for harassed humanity, especially for our poor people, so grossly deluded, and now so crushed and torn.

Lord God in heaven, knowing no other counsel, we take refuge in Thy compassion. Let us not be swallowed up in hopelessness and despair, but imbue us with the assurance which Thy Son has disclosed in His death and resurrection. Let the light of Thy Easter sun shine forth into all places of darkness, and fill us with confidence in the promise of Thy dear Son to us: Because I live, ye shall live also. May we behold Thy glory here on earth, and so live in patience, bearing the burden which Thou hast laid upon us, and being made ready from day to day for Thine eternity. Through Jesus Christ our Lord, Amen.

—Reprinted from *Christianity and Crisis*

Easter Scripture

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*John 3:16*

I am come that they might have life, and that they might have it more abundantly.—*John 10:10*

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.—*Galatians 2:20*

Easter Thoughts

Will our Easter worship and our Easter preaching witness to the Resurrection? As soon as this question is asked we see how hard is the task of trying to interpret the gospel to our world today. How can our generation be told that if it wishes to walk with the risen Christ in newness of life, it must first be baptized into His death and sufferings? . . . Within the Christian fellowship and for the Christian disciple, there is no other gospel. It is Crucifixion—Resurrection; the Cross—Easter. The two events are one in the economy of God, for it is the figure on the Cross who cries across the centuries and the world, "Behold I am alive forevermore."—URSULA M. NIEBUHR, in *Christianity and Crisis*



The hope born on that first Easter morn has never yet been fulfilled; but neither has it been destroyed. It has haunted mankind from that day to this. The world has been a better place because certain simple souls on that first Easter believed that Christ had

overcome the forces that seemed to have destroyed Him. The masses of men have never really believed in Easter, and yet they have never been able to escape from it. For 19 centuries the hard-headed have been trying to disprove Easter, but they have never succeeded in getting rid of it. Throughout the centuries Easter has continued to be a ray of hope and light in a gloom-shrouded world.—JOHN R. SCOTFORD, in *Advance*



The resurrection of Christ is more than a fact. It is a gospel which has brought "immortality to light," and those first disciples kept that light beating upon all the darkness of their world. Imbued with the quickening power of this new hope, they moved across the face of their century and changed its whole complexion.—REV. FRANK JOHNSON PIPPIN, in *The Christian-Evangelist*



There are two philosophies on earth: hope and hopelessness. In the last analysis only two religions—hope and hopelessness—invite the allegiance of men. The religion of hopelessness is described by Schopenhauer, "Each individual existence is a great mistake, a blunder, something that would better not have been, and the object of existence should be to end it." On the other side stands Christ, the great expositor of the religion of hope. In His eyes we are not mistakes but the children of God. There are infinite possibilities before every one of us. On this Easter day which will you choose, hope or hopelessness? As for me, I am sure that we are not dust but spirit, sure of a heritage beyond the stars, sure that God does not make us to kill us, sure that since He trains our souls and bestows His best gifts upon us to make us His true children He will not let us die like beasts, sure that Christ is not dead, but risen, sure that,

"Dust thou art, to dust returnest,
Was not spoken of the soul."

—REV. WILLIAM A. CAMERON,
in *The Canadian Baptist*

This Year in Peace

Easter comes this year in peace.

The world has time and quiet for this shining day;
But may we not forget the years it came amidst dark fighting,

Death and hatred. Pray that all may know the love
invincible of Christ,

And keep the earth deserving of His sacrifice.

—MRS. CAROL C. CONNER, in *Advance*

The Emergence of the True South

By HAROLD R. HUSTED

TRADITIONALLY, the "Old South" was a land of romance and roses. Its white pillared plantation homes were usually surrounded by orchards and fields. The industrial development of the past few decades gave birth to the "New South." One could not participate in the Southeastern Church Convocation which met in Atlanta, Ga., January 13-15, 1948, without receiving the impression that the "True South" is now emerging. Approximately 500 delegates representing 18 Protestant denominations from 14 Southeastern states comprised the Convocation. It was disappointing that Southern Baptists did not attend in proportion to their strength.

The Federal Council of Churches felt it would be helpful occasionally to hold a meeting of its Executive Committee outside of New York City. The January meeting was therefore scheduled for Atlanta on the day preceding the Convocation. A general invitation was extended to all to attend the Committee sessions. President Charles P. Taft, of the Federal Council graciously extended the privileges of the floor to all present. Unfortunately, representatives of those denominations that have been most outspoken in their criticism of the Federal Council did not avail themselves of the opportunity to witness first-hand the democratic procedure employed by the delegated representatives of the various denominations as they function through the Council's Executive Committee. If the good people in our Kansas Baptist Convention who sent a delegation to the December meeting of the General Council protesting the inclusion of a contribution to the Federal Council in our Unified Budget, could be informed as to program and purpose, past achievements and future hopes of the Federal Council, they would give the same wholehearted support to the Council that they give to their local churches. It is becoming increasingly evident that the largest contribution of Protestantism awaits united action and a long time program of education must be carried on in many areas of our country.

An Advisory Committee of 45 appointed by the three sponsoring organizations, the Federal Council, the International Council of Religious Education, and the Home Missions Council, made all arrangements for the Convocation under the leadership of Director Forrest C. Weir, of the Southeastern Inter-Council office.

Personal impressions of the Southeastern Church Convocation held in Atlanta, Ga., January 13-15, 1948, which represented 18 Protestant denominations with more than 500 delegates from 14 different Southeastern states.

The purpose of the Convocation was expressed clearly in the theme—"Protestantism faces its Task in the Southeast." From the opening session, when a Baptist pastor from North Carolina stated, "The time has come for the Christian church in the South to create a living fellowship with Christian people everywhere," until the closing address by Methodist Bishop Arthur J. Moore in the Atlanta Area who stated, "The mood of the Protestant churches must be advance," it was evident that the delegates had assembled to face their common responsibilities and opportunities. Imagine the surprise of some of us outsiders from the North when this statement was made from the platform, "The hour has come when the Church of Jesus Christ must proclaim a united fellowship. To maintain a broken fellowship because of race is foreign to the Christian religion. It is time for us in the South to recognize that with all our sweet words we have not been speaking the truth. Christian love can dissolve our racial differences." Those convictions, spoken by a Southern Baptist Pastor, give evidence of the emergence of "The True South."

In his address to the Convocation on the theme, "The Mission of our Churches in National Life," President Taft declared, "The Christian religion renders the only central and intelligent purpose in the world today. The Christian churches must create the foundation on which people can make the great changes they are called upon to make in this changing world." As a Christian layman Mr. Taft asserted that Christianity is a layman's religion, and he closed with a fervent plea for the application of the principles of Christ to every area in our everyday life.

Under the general theme, "Exploring our Task," competent leaders in various fields addressed the Convocation. Director Harry B. Richardson of the Training Program at Tuskegee Institute, spoke on "The Rural Church." Since 65% of the total population of the Southeastern states live in rural areas or in

towns of 500 or less population, formidable obstacles confront the rural church such as absentee ministries, untrained leadership, and lack of funds. Mr. Arthur Raper of the Department of Agriculture, Washington, spoke on "The Changing Rural Scene." He predicted that by 1965 there will be 1,500,000 fewer workers in the cotton fields. Because of the rapid introduction of modern methods of farming only two-thirds of the farm workers in the South today will be required in the future. These people who will no longer be needed on the farms will present a challenge to the Christian churches. They must feel that they are needed when they move into the towns and cities. Professor E. G. Homrighausen of Princeton University brought a challenging message on "The Church's Task of Redemption," showing that Christianity alone can furnish the spiritual dynamic with which to meet the perplexing problems in the South.

At one of the evening sessions, former Assistant Secretary of State, Francis B. Sayre, now President of the Trusteeship Council, United Nations, and Professor Bela Vasady of the University of Debrecen, Hungary, set forth "The World Responsibility of Protestantism." Speaking to the theme, "The Mission of the Churches in World Order," Mr. Sayre warned the Convocation that any international structure built upon sheer might rather than upon constructive brotherhood, will probably bring about a third World War. Declaring that peace is now the world's number one problem, he described the United Nations as the "Town Meeting of the World," and pointed out that it is the only organization in existence that makes world collaboration possible. "In this day of the atomic bomb," said he in conclusion, "we must believe in the principles of Christ. Our Christian religion is not a dream, a way of escape, but a practical way of life. Surely no one can doubt that if we would follow Christ we would find more constructive and practical methods of settling international conflicts and determining world issues than war." Professor Vasady urged Protestant leaders in America to think in terms of "One church for One world." The brilliant Hungarian theological professor stated, "The universal church of Christ is a world wide fellowship. In Europe today it is a fellowship of suffering; in America it must be a fellowship of compassion. When these two fellowships merge in Christ then we have the universal church in Christ." When we remember that Protestantism in our country has contributed less than one dollar per member to European relief, it reveals the need for united action.

In the closing session, Secretary J. Quinter Miller of the Federal Council emphasized the need of having

our common Protestant witness made effective through national church cooperation. There are more than 650 local, state and area councils of churches in our land today. A new strategy for Protestantism is evolving through "Unity in Diversity." Secretary Walter W. Van Kirk outlined the strategy for making our common Protestant witness felt through international church cooperation. "One of our greatest responsibilities," stated Dr. Van Kirk, "is to mobilize the Christian opinion of the world in support of United Nations. Among too many leaders are found cynicism and despair due to a misunderstanding of the purpose and program of United Nations."

One of the most enlightening experiences of my attendance in Atlanta was a visit to Morehouse College. President Benjamin E. Mays, former Vice-president of the Federal Council, conducted an impressive service of worship at the Wednesday morning session. Following the luncheon, he invited Dr. Ivan Murray Rose and the writer to visit this great school for Negro men. In the Convocation we had heard much about Protestant cooperation. On the campus of Morehouse College, we saw actual achievement in Protestant cooperation. Seven institutions—Atlanta University, Morehouse College, Atlanta School of Social Work, Clark College, Gammon Theological Seminary, Morris Brown College, and Spelman College for women—cooperate in maintaining a significant center for higher education of Negroes. Each institution has its own Board of Trustees and is responsible for its own management and financial affairs. There is an exchange of teachers. While each institution has first call upon its own buildings, a class room or an athletic field may be used by different institutions. The Atlanta University Administration building provides the offices for three schools. The University library houses the combined collections of four institutions and serves all seven as the central edifice. Each of the more than 2,000 Negro students in these seven institutions has the same rights, privileges, and responsibilities in the University library.

Morehouse College for men is not a vocational, technical or trade school, but a Liberal Arts College. President Mays feels that our postwar world will continue to need teachers, ministers, social workers, lawyers, dentists, physicians, government workers, educated in the liberal arts tradition. As President Mays drove us back to the city, he stated the purpose of Morehouse College to develop first of all MEN as experts in science, history, and philosophy. But the end must always be the development of GOOD men. Chapel attendance is compulsory at Morehouse. The program carried forward for the 850 men in More-

house College and the 450 women in Spelman College is a living tribute to the Baptists who have sponsored Negro higher education in the South.

A visitor from the North is not in Atlanta long before he is made aware that "segregation" remains the South's solution of the Negro problem which should more rightly be called the White Man's Problem. An Atlanta City Ordinance requires all taxicabs to register either as "White" or "Negro" cabs. Notices in the public busses state that white people must load from the front toward the rear and the Negroes must load from the rear toward the front. Separate waiting rooms are provided in all Railroad stations. When Dr. Rose and I entered the elevator in our hotel he said to the Negro girl operator, "Six, please." Whereupon a man whose accent clearly disclosed the fact that he was not far from home immediately said in no uncertain tone, "N I N E !" But before we who live in the North criticise the South, let us remember that in the North the Christian church has more "segregation" than perhaps any other institution. The one organization that teaches the fatherhood of God and the brotherhood of man has done more to divide men into various

groups, sects, denominations, fellowships than any other institution. In all sessions of the Convocation, at Atlanta there was complete fellowship with our Negro friends. We sat together in the sanctuary and ate side by side in Fellowship Hall. Mr. Taft had a delightful visit with a Negro pastor from Mississippi as they ate together.

We left Atlanta feeling that in the two areas into which Protestantism in the South has been most reluctant to enter, interdenominational cooperation and interracial relations, there is now a growing conviction that the hour has come for the "True South" to move forward in the spirit of Christ and to proclaim in life as well as by word that we are "all one in Christ."

A Northern Baptist could wish for a more enthusiastic spirit of cooperation from our Southern Baptist churches in the Southeast than was evidenced at Atlanta. However I am confident that the few who did attend, and especially the two Southern Baptist pastors who spoke before the Convocation, represent a growing minority who will have the wisdom and courage to lead this great denomination forward into full cooperation with its sister denominations.

American Students and World Christian Frontiers

Report of the 16th quadrennial convention of the Student Volunteer Movement for Foreign Missions, at Lawrence, Kansas, December 27-31, 1947. During its 62 years of organized life it has sent more than 20,000 American students out into foreign mission service.

DURING the past 62 years more than 20,000 young Americans came under the influence of the Student Volunteer Movement and sailed for Christian service in foreign lands. Other thousands enriched this country with the abiding fruits of the same influence. In their footsteps 1800 of today's student generation came to the University of Kansas at Lawrence to spend five days, December 27-31, 1947, intensively and extensively to face the present opportunities and demands for the extension of the Kingdom of Christ on today's world frontiers of that Kingdom. They came from every state of the Union and from Can-

By WILLIAM W. PARKINSON

ada with a goodly scattering from overseas. Those who arrived late, after spending an extra 24 hours on snowbound trains, were as unperturbed by weather changes as were the other delegates who first sat around the campus in summer-like sunshine and then shivered in a heavy sleet storm. The conference undertook to challenge this generation of students in this postwar world, and what so many of them feel is another pre-war world, as to how they may "spend and be spent" in loyalty to Christ, and make human life and aims a more Christlike enterprise.

Congressman Walter R. Judd of Minnesota, formerly a medical missionary in China, as Conference Chairman gave the opening address facing students with the picture of a rising tide of non-Christian political power, menacing freedom and the opportunity for Christian work, and threatening the world with a new tyranny. While a small group of students objected to his interpretation of communism as an enemy of Christianity, for the majority the congressman challenged them with a world in which their efforts to do good are threatened by the possibilities of tragedy and evil even beyond that yet seen in our time.

Any understanding of the generation of Christian youth represented at Lawrence begins with an appreciation of what it means to have accepted the possibility of a short life, made so by a war in which they do not believe, and a broken career, broken by a disaster which seems their most assured legacy.

On the second evening Dr. John R. Mott, now 83 years old, symbolized the 62 years of missionary endeavor since the founding of the Student Volunteer Movement. He is the only person who attended all 16 "Quadrennials." He told of his work with the four great organizations he had helped create and promote: the Student Volunteer Movement, the Y.M.C.A., the International Missionary Council, and the World Council of Churches. He told of the more than 82 countries "at whose feet he had sat," of helping to raise 300 million dollars, and of the uniting of nationalities and communions in these organizations. Referring to Russia, Dr. Mott said that he had served on seven committees to help the Russian people, feeling that he could do more by helping Russia than by criticizing her, and that the wrongs of some people must not lead us to a blanket condemnation of all Russians. He reminded his audience of the Russian Baptists and the Orthodox church.

Throughout the remainder of the conference, students and leaders sought to find their way of service by every accepted means, prayer, worship, panel and forum discussions, Bible study, interviews, and fireside sharing.

The gap which separates one generation from another has been called the greatest distance in the world. Many things separate this generation of students from that of 20 years ago. They are unable to simplify either their problems or their solutions. They have brushed aside some problems and created

others. They have blunted some moral issues and sharpened others, buried some theological questions and resurrected some long since buried. Yet this does not hide the fact that these students typify the genuine article of Christian missionary youth. Student after student spoke of deep religious matters in the same moment they spoke of wide social needs. They spoke of their need of God, the leading of God, the will of God and the power of God, as naturally as they spoke of the social erosion and diseases of our times.

There was definitely a missionary passion in this gathering of students. The first expression is often an eager desire to do some kind of service, and the transfer into missionary service is a natural one. Who more than missionaries, with their schools, hospitals, orphanages, settlements, agricultural and industrial projects, have done social work in our times? And when is social work as sound as in the transplanting of the motive and the power which brings it into being and propels it? In feeding men, it is more important to give good seed corn by which men can feed themselves than to give bread. These students see that ultimately the West can't maintain the social work of backward countries, and while doing all they can they must plant the seed that will grow into sound social institutions. Christian missions does that and students are ready to help.

According to the old story, Henry George once said to Cardinal Manning, "I loved the people, and that love brought me to Christ as their best friend and teacher;" Cardinal Manning replied, "I loved Christ and so learned to love the people for whom He died," the story is applicable here. This student generation begins with a "love of the people" and is led by that love to Christ as "their best

friend and teacher." Mrs. Jean Harbison, missionary to Puerto Rico, illustrated this in her own address as she told of the miserable conditions of the people among whom she works, of how it is necessary to be a teacher, nurse and social worker combined, and also told of how essential it is to have Christ in one's life to even begin to be adequate to the work and to keep steadfastly going with the job.

Something of this same sequence was followed in a discussion group. The first discussions were on the plight of China and how she might be helped. Then one of the panel leaders spoke of the disease and need among the Navajo Indians and the group became indignant over such conditions existing within this country. Then the group turned to know what God would have them do. These students were truly related to God. Although they may have begun with man and turned to God as the only adequate help for man, they were true brothers of those who have begun with God and have gone out to serve man as the only way to serve God.

Perhaps the most serious question facing these students pertains to what is ahead for Christianity. Dr. Kenneth Scott Latourette pitched this question into the midst of the conference when he brought one of the panel discussions to a close with the expression of his own opinion that we are *not* in a period of missionary recession, but that the answer to that rested in the people in the room before him.

On two occasions, Baptist students, Northern, Southern, Canadian and others, met as a group. Several leaders and missionaries spoke briefly. As a main feature Dr. Latourette talked on the distinctive characteristics and historic principles of Baptists.

PERSONALITIES

Convention Preacher at Milwaukee

As reported in last month's issue (*February, page 94*) the General Council at its Cleveland meeting elected Dr. Samuel Macauley Lindsay, pastor of the Baptist Church in Brookline, Mass., to preach the sermon at the Northern Baptist Convention in Milwaukee meeting. Dr. Lindsay was born in Prestwick, Scotland, five miles from the birthplace of Robert Burns. As a boy he spoke the dialect in which the great Scottish poet wrote his poems. He is an authority on Burns and has lectured on his poetry at many American universities. Since 1922 Dr. Lindsay has been pastor at Brookline, more than a quarter of a century. Prior to that he was



SAMUEL MACAULEY LINDSAY

pastor of the Hanson Place Baptist Church in Brooklyn, N. Y. His preaching is characterized by beauty of diction, clearness and forcefulness, and his sermons are easy to remember. He is a popular radio preacher and is held in high esteem by Protestants, Roman Catholics, and Jews. Under his pastoral lead-

ership the Brookline church has become one of the significant religious centers of Greater Boston. University students in large numbers are in his congregations.



ARNOLD T. ÖHRN

Baptist World Alliance New General Secretary

The Baptist World Alliance announces the election of President Arnold T. Öhrn, D.D., of the Norwegian Baptist Theological Seminary in Oslo, Norway, as General Secretary of the Alliance to succeed Dr. Walter O. Lewis, who retires at the statutory age limit. Dr. Öhrn has accepted the election and will begin his service on July 1, 1948. Dr. Öhrn was born in Wisconsin of Norwegian-American parentage. At the age of 10 he moved to Oslo where he has since resided. Educated in the University of Oslo, he served for several years as professor in the Baptist Seminary. On the death of President O. J. Oie he was appointed as his successor. Dr. Öhrn's father, Dr. J. A. Öhrn,

now in his 85th year of age, is one of the pioneer Baptists in Norway. He offered the closing prayer at the Baptist World Congress in Copenhagen last August. (*See MISSIONS, October, 1947, page 489.*) The son needs no introduction to American Baptists. He has several times visited the United States on lecture and preaching tours. At the Baptist World Congress in Atlanta, Ga., in 1939, he preached the Congress sermon. (*See MISSIONS, September, 1939, page 412.*) Dr. Öhrn has also served Norwegian Baptists as Secretary of their Foreign Mission Board which administers their foreign mission work in Belgian Congo. He is the fourth General Secretary of the Baptist World Alliance, his predecessors having been Dr. W. O. Lewis, Dr. J. H. Rushbrooke (prior to his late presidency), and Dr. J. H. Shakespear.

Upholding the Separation of Church and State

As reported on page 143, the new organization PROTESTANTS AND OTHER AMERICANS FOR THE SEPARATION OF CHURCH AND STATE, has elected President E. McNeill Po-



EDWIN McNEILL POTEAT

teat of the Colgate-Rochester Divinity School as its President. No man is better qualified to guide this new movement to preserve and strengthen the historic American principle of "full freedom in religious concerns," first proclaimed by Roger Williams 300 years ago. Dr. Poteat's remarkable address on "Roger Williams Redivivus" at the Northern Baptist Convention in Atlantic City in 1940 (*See MISSIONS, June, 1940, page 351*) was one of those historic utterances that are never forgotten. Prophetic was his statement that President Roosevelt's appointment of an Ambassador to the Pope, made five months previous, was "unnecessary, injudicious, unconstitutional, inimical to Christian tolerance, and dangerous to Roman Catholic peace and security." Today the Roman Catholic Hierarchy probably realizes but does not dare publicly to admit that what Dr. Poteat declared is only too true. Dr. Poteat has been President at Colgate-Rochester since 1944. For seven years prior to that he was pastor of Cleveland's Euclid Avenue Baptist Church, and for eight years pastor in Raleigh, N. C. For 12 years he was a Southern Baptist missionary in China, including three years on the faculty of the University of Shanghai. He is a voluminous writer, the author of a dozen books, the best known among them being his dramatic poem, *Centurian*, and the stimulating trilogy, *These Shared His Passion, These Shared His Cross, and These Shared His Power*. The new organization is assured of wise, courageous, and stimulating leadership. Fortunately his new task does not involve severing relations with the Divinity School.



Rev. and Mrs. Auburn Carr and their two children. They exchanged parsonages with the family of Rev. Merrel D. Booker, as reported in last month's issue, pages 82-85. The photograph was received too late to have been included last month.

► DURING HIS RECENT LECTURE TOUR of Great Britain, Prof. Kenneth Scott Latourette delivered lectures at the following universities, Oxford, Cambridge, London, Birmingham, Manchester, Glasgow, and Edinburgh. In addition to the honorary degree of Doctor of Divinity conferred on him at Oxford (*reported in February MISSIONS, page 106*), he was honored with the same degree at Glasgow University. As far as can be ascertained, Dr. Latourette is the first Baptist ever to have been honored with a D.D. degree from Oxford University. While in England he was entertained by many outstanding British church leaders, including the Archbishop of York and the Archbishop of Canterbury. Dr. Latourette is back in his accustomed professorship of Missions at Yale University.

► AT THE FOREIGN MISSION BOARD MEETING in New York on January 20, 1948 the following new missionaries, with designations as indicated, were appointed: Rev. and Mrs. Raymond P. Jennings of New London, Conn., to Burma; Mr. and Mrs. Gerden LeRoy Johnson of Syracuse, N. Y., to East China; Mr. and Mrs. John F. Kelley of Oakland, Cal., to the Philippine Islands; Rev. and Mrs. Philip Uhlinger of Watkins Glen, N. Y., to Belgian Congo; and Rev. and Mrs. Alfred Q. Van Benschoten of Independence, Kan., to Burma.

► INCLUDED IN THE FRIENDLY BURMESE invasion of the United States (*see MISSIONS, January, 1948, pages 21-23*) is a young man, Saw William Paw. He is a Burma State Scholar and is studying banking at the Harvard University School of Business Administration. His middle name is in honor of the late William Young, pioneer Baptist missionary who served for many years at Kengtung and across the northern border of Burma in China. At Christmas time Mr. Paw wrote to Foreign Secretary R. L. Howard, "The sacrificing spirit of the missionaries is still the wonder of my life. I cannot help but thank God for the work of your missionaries in Burma. Through the late Rev. William Young, my grandfather and my mother became the first converts in Kengtung. I shall be missing my folks at Christmas, but whether I am in Burma or in the United States, the Christmas spirit will be the same." With the letter was enclosed a personal contribution for the Sunday of Sacrifice offering for Baptist world relief.



MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*

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Vol. 146

MARCH, 1948

No. 3

Beware Lest You Are Guilty Of War Propaganda

FROM now on politicians, editors, lecturers, writers, preachers, bishops, and all others who influence public opinion, will need to exercise more restraint and objectivity in their writings and speeches lest they fall under the condemnation of a resolution unanimously adopted by the United Nations. This international organization for the maintenance of peace includes 57 sovereign nations. By a vote of 56 to 0, with only Haiti's representative absent when the vote was taken, and he also would have voted in the affirmative, the United Nations condemned warmongering and approved a vigorous, positive policy of peace propaganda. The resolution follows:

The General Assembly of the United Nations (1) Condemns all forms of propaganda in whatsoever country conducted which is either designed or is likely to provoke or encourage any threat to peace, or action of aggression; (2) Requests the government of each member nation to take appropriate action within its constitutional limits: (A) To promote by all available means of publicity and propaganda friendly relations among nations based upon the purposes and principles of the United Nations Charter, and (B) To encourage the dissemination of all information designed to give expression to the undoubted desire of all peoples for peace.

This sweeping condemnation of "all forms of propaganda designed or likely to encourage any threat to peace" includes everybody. Guilty have been all politicians, editors, reporters, columnists, cartoonists, authors, writers, radio broadcasters, news analysts, lecturers, moving picture films, preachers, priests, bishops, and men in public office, who in recent years have indulged in warmongering and propaganda of ill will toward any other nation or people. Note that the resolution says nothing about "suppressing" war propagandists or depriving them of their inalienable right of freedom of the press and freedom of speech. "The most effective way to handle warmongers," said Mr. Herbert V. Evatt, United Nations representative from Australia, "is not to suppress them but to expose them!" With this resolution as criterion, such exposure ought not to be difficult.

It will be interesting to observe what line the war propagandists now take. Back in 1939 many of them, including a well known bishop, seemed ready to espouse a "holy war" against Russia in behalf of little Finland. From 1941 to 1945 the same propagandists could not find words adequate to praise the Russians who had suddenly become "our noble, democratic allies." Since 1945 they have again been denouncing Russia and stirring up animosity which unless checked can easily result in war.

The United Nations resolution should put an end to warmongering and give to the war weary and exhausted people of the earth a chance to build lasting peace.

The Bankrupt Philosophy of American Peacetime Military Conscription

AS *MISSIONS* predicted (*See February issue, page 95*), President Truman in his annual message to Congress again urged the establishment of American Peacetime Military Conscription. Heretofore he has referred to it as "Universal Military Training." On this occasion he dropped the word "military" and called it simply "universal training." Are the proponents of peacetime conscription so naïve as to assume that the American people can be fooled into accepting something intolerable and objectionable merely by the clever expedient of giving it a less offensive name? Perhaps they

are not so naïve. Perhaps the American people really are dumb so that they can easily be influenced by verbal camouflage. Vociferously the proponents of universal military training (it is being publicized as UMT) defend it. Vigorously they deny that it means conscription. Do they not ignore the prime essential in the proposal that every 18-year-old boy will be *compelled* to register and will be *compelled* to report for military training? *The essence of military conscription is universal compulsion!*

Fortunately the leading educators of the nation are not so easily fooled by verbal camouflage. During the week following the President's message to Congress the Association of American Colleges held its annual meeting in Cincinnati. Even though President H. W. Dodds of Princeton University and a member of the President's Commission on Universal Military Training was there to defend the Commission's report and to urge its approval by 600 educators, nevertheless *by a decisive vote of 3 to 1 they recorded themselves as opposed to any system of compulsory military training in time of peace.* The views of this immense majority deserves serious attention. These outstanding American educators were motivated not by religious considerations, nor by pacifist arguments, but entirely by economic, cultural, and patriotic factors. From their experience with youth they know that peacetime conscription would be harmful to young men taken from under their guidance at a crucial age, and that this would inevitably do irreparable damage to the entire national life. In this concern for the future of the United States the educators of the nation manifest *a higher degree of patriotism* than do the militarists and the industrialists and the newspaper editors and some preachers who seek to impose peacetime military conscription.

The American people must now make up their minds and must make clear to Congress what they insist on having and what they will not have as a national policy. American peacetime conscription would mean the acceptance of a bankrupt philosophy, demonstrated so devastatingly in the fate of Germany and Italy and Japan, that peace is possible only through militarism. To accept that bankrupt policy would be national madness.

The Inevitable High Cost of Baptist Creedal Controversy

ROMAN CATHOLIC prestige in the United States was increased immeasurably in the solemn consecration on January 13, 1948, of an Archbishop in Washington, D. C. In the front pew throughout the long ceremony stood Mr. Myron C. Taylor, President Truman's Ambassador to the Pope. This is the first time in history that Washington has had an Archbishop. Heretofore the national capital has been part of the Archdiocese of Baltimore, Md., the Premier Roman Catholic See in America whose first bishop was consecrated there in 1790. Thus the Pope now has in Washington an Apostolic Delegate and an Archbishop, while in Rome he has an Ambassador of the President of the United States, a three-way liaison between Washington and the Vatican. Meanwhile the steady growth of Roman Catholic population (*See MISSIONS, January, 1948, page 34*), the expansion in Roman Catholic schools, the Supreme Court decision permitting the transport of students to parochial schools at public expense (*See editorial "The Supreme Court Turns the Clock Back," MISSIONS, April, 1947, page 199*), all these are signs and portents visible even to a blind man. Like shadows that coming events cast before them, they predict a future peril to democracy and religious freedom.

Yet among all the Protestant churches in the United States the Northern Baptist churches seem least disturbed over this dynamic Roman Catholic progress and ascending prestige. They are so busy promoting their own shameful disunities and creedal controversies, and are splitting into competing conventions, associations, mission societies, and doctrinal fellowships, that they have no time to be unitedly concerned over *a menace that confronts them all!* Heretofore the familiar and often quoted, "United we stand, divided we fall," and, "If we do not hang together, we will all hang separately," have had historic and political application. Today they are of grave significance in the intensifying struggle for religious freedom. What will it profit Baptists if Roman Catholicism eventually becomes the dominant religious force in the United States while Baptists,

because of their creedal quarrels, disintegrate into rival and inconsequential minority sects with their historic principles of freedom repudiated or suppressed altogether? The leaders on both sides of the deplorable and needless fundamentalist controversies who are responsible for this tragic Baptist disunity will have much to answer for in the future.

The Meaning of True Church Unity Without Organic Church Union

ON Mount St. Alban, overlooking the city of Washington, D. C., stands the unfinished Episcopal Cathedral of St. Peter and St. Paul. When completed it will be surpassed in size only by the Pope's Cathedral of St. Peter in Rome. The Washington Cathedral's foundation stone was brought from a field adjoining the Church of the Nativity in Bethlehem. On the recent 40th anniversary of laying the foundation stone the sermon was preached by former Canon Anson Phelps Stokes, now retired, in which he set forth certain convictions on church unity with which most Baptists are in hearty accord.

Christian unity is achieved by welcoming into our pulpits preachers of other communions, by never turning away from our altars believers in Christ by whatever name, by holding great interdenominational services. These are beginnings for which we can be thankful. Nevertheless we must always proclaim that our first loyalty, whatever be our church connection, should not be to Luther, or St. Thomas Aquinas, or John Knox (*NOTE—He might have included Roger Williams—ED.*), or to any other noble man, but to Jesus Christ himself. We are untrue to Him if we allow petty theological or ecclesiastical differences to prevent us uniting in the Christian fellowship which He planned and in the united Christian work which His cause demands. Moreover, we should realize frankly that in spite of the glorious inheritance of our own branch of the church, we Episcopalians could profit greatly by more of the zeal for souls of our Methodist friends, or of the stress on individual conviction of the Baptists, or of the ideal of regular church attendance of the Roman Catholics, or of the importance of lay readers of the Presbyterians, or of the need of education and scholarship of the Congregationalists, or of the importance of quiet meditation and of interest in social welfare of the Quakers.

Notwithstanding recent mergers of churches and communions holding many practices and

doctrines in common, organic church union is still so far off in the remote future that no isolationist Baptist needs to be alarmed over it. Nevertheless true church unity can become a reality here and now if achieved in the spirit and along the lines suggested by Dr. Stokes, remembering always that our first loyalty must be to Jesus Christ. When church unity is viewed in this light and not as organic union, Baptists need never be afraid of affiliation with the Federal Council of Churches, or the World Council of Churches, or of uniting in any other way with "the Christian fellowship which He planned and in the united Christian work which His cause demands."

Editorial ♦ Comment

♦ THE APPOINTMENT OF FIVE NEW MISSIONARY COUPLES at the Foreign Mission Board meeting in New York on January 20, 1948 lists to 31 the total of new missionaries commissioned since May 1, 1947 by the Board and by the Woman's Board. The sending of these new appointees and the return of older missionaries to postwar reopened fields presents an obligation which Northern Baptists cannot evade. "To maintain them and support them involves the good name of the denomination," said Secretary Jesse R. Wilson at the mid-year meeting in Cleveland last December. It involves more than that. The fact is inescapable that the support of these missionaries measures the sincerity of the conviction and reflects the genuineness of the loyalty of all who profess to be followers of Jesus Christ and who claim to believe in "the whole gospel for the whole world." (*For names and designations of the five couples see page 161 and THE FOREIGN MISSION CHRONICLE on page 190.*)

♦ DISAGREEING SHARPLY WITH PEOPLE WHO SPREAD DISILLUSIONMENT and defeatism over the United Nations, the Executive Committee of the Federal Council of Churches has issued a strong statement of reaffirmed confidence in this world agency to maintain peace. "The important and exciting fact," said the statement, "is that the vast majority of nations are trying to solve world problems *not by force of arms but by the power of reason and on the basis of justice.*" After analyzing the problems, reviewing the achievements, and reminding the American people of the surprising vitality demonstrated by the United Nations at its sessions last fall, the statement called upon American Christians not to lack confidence nor fail in their support, whoever else may lose

heart and become defeatist. "In the battle against international disorder men deeply need Christianity's spiritual dynamic. To establish fellowship, mutual understanding and cooperation with Christians and all peace-loving people around the world, to go across borders and behind all iron curtains with voluntary services, to stand firm against national vindictiveness, hysteria, and pride of power, and in hazardous days to keep faith strong that God's will can yet be done on earth—such indispensable services the Christian people of America can render now. We are disciples of a Lord who was crucified and yet triumphant. We move in the Christian tradition of men who have stood steadfast in season and out of season. That kind of faith and courage is called for now."

◆ AMERICAN FOREIGN MISSIONARIES now serving in Japan total 1,340 according to statistics reported on October 30, 1947. That seems like a substantial number until the total is broken down and it is revealed that 1,120 are Roman Catholics and *only 220 are Protestants!* That prompts several embarrassing questions. Is the Roman Catholic Church more missionary-minded than the Protestant churches? Has the State Department's Passport Division been more generous in its approval of the return of Roman Catholic missionaries? With the amazing missionary opportunity now apparent in Japan, as Foreign Secretary E. A. Fridell and Missionary William Axling recently emphasized in *MISSIONS* (November issue, pages 530-532 and December issue, pages 597-600), it seems incredible that American Protestant churches should be satisfied with having only 220 missionaries in Japan while the Roman Catholic forces outnumber them five to one.

◆ LAST YEAR (1947) THE AMERICAN CHURCHES cooperating with CHURCH WORLD SERVICE contributed \$14,500,000 for distribution in 43 countries. Of this total, \$6,500,000 came in cash donations and the rest represents a conservative estimate of the value of 27,880,000 pounds of relief supplies collected at the organization's nine regional warehouses. Administrative and overhead expense was only two per cent, an amazing, almost incredibly low percentage. A substantial part of the total, both in cash and in supplies, was contributed by Northern Baptists whose World Relief Committee has been cooperating with CHURCH WORLD SERVICE and its predecessor agencies for the past seven years. High in the list of services last year was the placing of 1,100 of Europe's forgotten "displaced persons" in 124 communities in 32 states of the United States. To 120 schools, seminaries, and church leaders of impoverished

Europe went libraries of 100 books each to replace those destroyed in the war. Aid to 30 foreign students enabled them to come to the United States for a year's preparation for religious ministry on their return home, while scholarships were granted to scores of others studying in Europe. Cooperating in CHURCH WORLD SERVICE are 30 American denominations, including three branches of the Eastern Orthodox Church who began participating in the spring of 1947. Magnificent as is this record of relief ministry to a stricken world, a much greater program must be undertaken in the current year.



THE GREAT DELUSION

Number 149

DELUSION HYSTERIA

LAST fall when President Truman urged his grain conservation program, the liquor traffic objected to any shutdown of operations because of the alleged resulting unemployment. Estimates that 100,000 employees would be out of work were offered as excuse for not complying with the program. What happened? In his report of what had been accomplished by the food program the President of the United States rightly called the liquor predictions "hysterical estimates." His denunciatory statement merits quoting in full in order to show *how the liquor traffic continues to delude the American people.* Mr. Truman said, as reported in *The New York Times*.

You will recall the estimates that 50,000 to 100,000 distillery employees would be thrown out of their jobs. Later it appeared that a maximum of some 3,000 workers might be affected. The report now shows that only 965 workers were actually let off because of the shutdown, and that the United States Employment Service was able to place 551 of these in new jobs. *The result is that only 414 distillery employees are out of work, 414 contrasted with the hysterical estimates of more than 50,000.* (Italics by *MISSIONS*.)

In his final report Chairman Charles Luckman of the Citizens Food Committee announced a maximum saving of 121,000,000 bushels of grain of which the liquor industry by its reluctant compliance with the program had contributed only 20,000,000 bushels. These 20,000,000 bushels, instead of furnishing food for Europe's hungry multitudes would have been used to make whiskey had not the government accurately appraised the delusion hysteria that prompted the liquor traffic to estimate 100,000 out of employment instead of only 414 people which proved to be the actual number of unemployed.



THE LIBRARY

Reviews of Current Books and Announcements by Publishers

► **A MAN CAN LIVE**, by *Bernard Iddings Bell*, deals with the problem of how we may regain faith in God and man in this most difficult of centuries. People in 1899 never supposed the 20th century would be what it is—a century of decay and misery brought on by sensuous and materialistic living. If we are to avoid a debacle the common man must find spiritual design and purpose in the universe, not in terms of metaphysics, but of ethics. Lonely man hungers for ultimate meaning while realizing his moral incompetence. He has allowed himself to become subhuman by giving himself to the quest for money, pleasure, power, and erudition. He has forgotten that to be a man he must be a creative artist and a lover. God is like Jesus and the only answer for man's deepest longings. The time has come to discredit the rosy idea of automatic human progress and face up to our lack of Christian morality. The Golden Rule is not enough. Emphasis on self will damn us. Salvation comes by giving God primacy, forgetting ourselves, and living for our brethren. What is required is the imitation of Christ. God will give us strength to live like this if we will honestly try this way of life. Our faith is the victory which resolves our confusion, destroys our selfishness, and saves us from futility. (Harper and Brothers. 128 pages. \$1.50.)

► **THE HEART OF THE YALE LECTURES**, by *Batsell Barrett Baxter*, is a precipitate of the outstanding emphasis in the 62 volumes of lectures given over a period of three quarters of a century by outstanding preachers under the Lyman Beecher Lectureship at The Yale Divinity School. These lec-

tures agree that the Christian character of the man who stands in the pulpit is at the heart of the secret of real influence in the pulpit. To be powerful the preacher must be sincere, earnest, original, well informed, studious, and must possess physical health and a good mind. He should love his congregation and his work and he must know how to preach. Much attention is paid to the sermon—its preparation, style, delivery, and content. The third section of the book deals with the congregation, for an effective preaching ministry requires not only the Christian man who knows how to preach, but also a receptive and enthusiastic congregation. This book is 75% quotation from the Yale lectures on preaching. (The Macmillan Company. 345 pages. \$2.50.)

► **PRAYER AND THE LORD'S PRAYER**, by *Charles Gore*, with a foreword by Bishop Angus Dun in which he gives a portrait of Bishop Gore as a man of prayer, was first written fifty years ago, but is exceedingly timely and profound,

and is largely an exposition of the petitions of The Lord's Prayer. (Harper and Brothers; 124 pages; \$1.25.)

► **HOW THE CHURCH GROWS**, by *Roy A. Burkhardt*, offers tried and tested plans by the pastor of the First Community Church, Columbus, Ohio, a church of 32 different denominations, 3500 members, 1200 pupils enrolled in Christian education, and a seven-day religious program that utilizes the resources of psychology, medicine, sociology, art, etc., in ministering to the spiritual and physical needs of its congregation. Dr. Burkhardt contends that, "The True Church" draws upon the resources of religion, psychology and psychiatry in leading individuals to achieve penitence. "Penitence comes with the miracle of God's forgiveness, and penitence and freedom go hand in hand." The book unreservedly examines the church's mission to God and man, tells by keen analysis and case study how the church can and must help people to discover themselves and God, and shows how they then may be led into uplifting and abiding spiritual experiences through Christian worship. While the author gives the machinery of the church a severe overhauling, the reader feels all the while that one paramount purpose dominates his work, i.e. the church must be prepared to carry a peak load now if civilization is not to be plunged into darkness. (Harper and Brothers; 210 pages; \$2.00.)

► **PRIMER FOR PROTESTANTS**, by *James Hastings Nichols*, is a positive apologetic for Evangelical Christianity by a professor of Church History at the University

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of Chicago. Modern Roman Catholicism is really a protest against Protestantism, which is not nearly as divided as its enemies try to picture it, for 80% of American Protestants belong to the six great families of Protestant churches. Protestant unity need never eventuate in uniformity. Something like evangelical Protestantism characterized the New Testament church and there was always an evangelical undertone in the Roman church in the Middle Ages. The Reformation and Counter-Reformation gave birth to both modern Protestantism and the modern Roman Catholic Church. Protestant life and thought is characterized by five enduring motifs: (1) the sole Lordship of Jesus Christ; (2) God redeems trusting men; (3) "the Priesthood of all believers" as the Protestant conception of the church; (4) Protestantism uses the Bible to guide men to God; and (5) Protestantism replaces the double standard of Christian ethics (one standard for the clergy and one for the laymen) with a call for a struggle for perfection on the part of every believer. This book is a Religious Book Club selection and deserves to be. It is tremendously potent and stimulating. (Association Press. 151 pages. \$1.00.)

► **AN INTRODUCTION TO JESUS FOR THE TWENTIETH CENTURY**, by *R. W. Stewart*, minister in the Church of Scotland, Glasgow, is a

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vital and dynamic study of the character and teachings of Christ, applied to modern man's needs and problems. The book will prove invaluable to those who seek a helpful and practical interpretation of Jesus' attitude toward Himself and His mission on earth. (Macmillan; 127 pages; \$1.75.)

► **FIRST STEPS IN PRAYER**, by *Kermit R. Olsen*, is written to answer practical questions about prayer. It does not argue that one ought to pray, but makes it so desirable and meaningful that the reader will intuitively pray. It is a simple, direct, candid and spiritual primer that makes plain the path to the throne of grace. Convincing testimonies are offered, from many sources, as to the power of prayer. (Revell; 118 pages; \$1.25.)

► **THE JOHANNINE EPISTLES**, by *C. H. Dodd*, Professor of Divinity at Cambridge, is the 16th volume in the Moffatt New Testament Commentary, based on Moffatt's New Translation. The study is divided into two parts: Introduction and Commentary. The first is an erudite but perspicuous study

of the background, character, critical problems, place, date and authorship. The Commentary is a verse by verse exegesis of the Epistle. Few readers, except New Testament scholars, will find the Introduction interesting, but the Commentary offers much new life for the preacher's homiletic well. (Harper and Brothers; 168 pages; \$2.75.)

► **LAYMEN SPEAKING**, selected and edited by *Wallace C. Speers*, contains 28 talks by laymen on their personal and business life, church role, and social attitudes, all testifying as to the imperativeness for a vital, active, practical Christian faith, and the need for individual inner spiritual resources in daily living. Among the best known contributors are, Ralph E. Flanders, U. S. Senator from Vermont; John D. Rockefeller, Jr., A. Ludlow Kramer, James C. Penney, Eugene Exman, James E. Kavanagh, and Thomas J. Watson. The book will prove an inspiration to clergymen and laymen alike, not so much for the content of the messages, but for the evident Christian concern and devotion of the contributors. (Association; 207 pages; \$2.00.)

► **THE WAY TO CHRIST**, by *Jacob Boehme*, translated by John J. Stoudt, himself familiar with a species of the antique dialect Boehme spoke has been able to render the original into English with unusual clarity and comprehension. The Way to Christ is not a single book, but a collection of seven tracts on such themes as: Repentance, Regeneration, Super-sensual Life, Enlightened and Un-enlightened Soul, Divine Contemplation, Prayer, with one dominating theme: "The idea of the indwelling Christ, and the process of discovering Him within the human heart." Though Boehme died in the year 1624, his mystical

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Partial List of Essays with Names of Contributors:

EDITORIAL PREFACE — by Vergilius Ferm, Compton Professor and Head of Dept. of Philosophy in The College of Wooster and Editor of the Encyclopedia of Religion

ZOROASTRIANISM — by Irach J. S. Taraporewala, formerly, Professor of Comparative Philology at the University of Calcutta

JAINISM — by Shri Krishna Saksena, head of the Dept. of Philosophy in Hindu College, Delhi

BUDDHISM — by A. K. Coomaraswamy, The Museum of Fine Arts in Boston

TAOISM — by William James Hail, Professor Emeritus and Formerly Head of the Dept. of History in the College of Wooster

CONFUCIANISM — by Chan Wing-tsit, Professor of Chinese Culture in Dartmouth College

ROMAN CATHOLICISM — by Charles A. Hart, Associate Professor of Philosophy in The Catholic University of America, Washington, D. C.

SHINTO — by Daniel C. Holtom, formerly Dean of the Theological Department of Kwanto Gakuin, Yokohama

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NAME

ADDRESS

faith, his profound philosophy and his simple piety proclaim an urgency and assurance that is particularly edifying and enlightening for an atomic age. (Harper and Brothers; 254 pages; \$3.00.)

► **AMBASSADOR IN CHAINS**, by Hampton Adams, presents 19 sermons covering a wide variety of themes. (Bethany; 221 pages; \$2.)

Books Received

TOMORROW IS HERE, by Kenneth Scott Latourette, Friendship Press, 145 pages, \$1.50.

LIBERIA, An Experiment in Democracy in Africa, by Charles Morrow Wilson, William Sloane Associates, 226 pages, \$3.75.

THE KINGSHIP OF CHRIST, An Interpretation of Recent European Theology, by W. A. Visser 't'Hooft, Harper and Brothers, 158 pages, \$1.75.

NOT BY MIGHT, Christianity the Way to Human Decency, by A. J. Muste, Harper and Brothers, 227 pages, \$2.50.

THE BIBLE IN NEW YORK, by David J. Fant, New York Bible Society, 166 pages, \$1.50.

THE WORLD'S GREATEST DECADE, The Times and the Baptists, by L. L. Gwaltney, Birmingham Printing Co., 194 pages, \$2.75.

FLORENCE NIGHTINGALE, the Lady with the Lamp, by Basil Miller, Zondervan Pub. Co., 125 pages, \$1.50.

GREAT MISSIONARIES TO CHINA, by T. Theodore Mueller, 135 pages, Zondervan Publishing Co., \$1.50.

RAINBOWS THROUGH SORROW, by Henry O. Bosch, Zondervan Publishing Co., 118 pages, \$1.50.

REACHING ARABS FOR CHRIST, by Ralph Fried, Zondervan Publishing Co., 125 pages, \$1.50.

THE SHRINE OF A PEOPLE'S SOUL, the story of the Bible, its translations, and its use among different peoples in different lands, by Edwin W. Smith, Friendship Press, 216 pages, \$1.50.

CHINESE LYRICS, a collection of 27 compositions of ancient, classic, folk, and modern Chinese songs, edited by T. Tertius Noble, with piano accompaniment by Bliss Wiant, J. Fischer and Bro., 55 pages, \$2.50.

The World at Our Door

An unusual and stimulating program theme featured the 40th anniversary meeting of the Home Mission Councils at Buck Hill Falls, Pa., January 6-9, 1948

FOR its 40th anniversary session the Home Missions Council of North America, meeting at Buck Hill Falls, Pa., January 6-9, 1948, had chosen as program theme, **THE WORLD AT OUR DOOR**. In common with other church enterprises this interdenominational organization moves with some degree of creaking and groaning. At times this prompts impatience. Then again not much concern is manifest. At Buck Hill Falls a particularly urgent plea for church unity as an immediate ideal for more effective home mission work received scant approval. The delegates seemed generally to feel that denominations are useful and necessary and that cooperation rather than union should be extended and strengthened.

The program dealt with live topics. Alaska, Puerto Rico, the Navajo Indians, the American Negro, salaries, the high cost of living, movements of population. Assistant Secretary William D. Warne, of the United States Department of the Interior, addressed one general session on Indian policy and met with some of the committees.

Land tenure in Puerto Rico was vigorously discussed. Rev. R. E. Johnson, specialist in rural work, has been appointed to serve all denominations in Puerto Rico. Rural life looms large as one of its seemingly unanswerable problems. Churches can deal with them only if leaders are intelligently prepared. Dr. Frank S. Mead, author of the study book, *On Our Own Doorstep* and President Aaron F. Webber, of the Evangelical Seminary in Puerto Rico contributed to the discussion.

By WILBUR LARSEN

Alaska every day becomes more of an armed fortress. To the difficulties of such a situation are added those of irresponsible missionary efforts and of so-called "fly-by-night" evangelists. In a re-study of comity Northern Baptists were given a new allocation of territory which can be reached with the new mission Church from Kodiak with personnel already there.

General Secretary Mark A. Dawber gave his 10th annual report and appraised the past year as the best of the Council's history. He called attention especially to conditions in New York City, which, he said, "constitutes the greatest missionary challenge of any city or territory in America or the world." It has a population of 7,908,000 of whom 6,375,000 are over fourteen years of age. At least 3,500,000 are without membership in any Protestant or Catholic church or Jewish synagogue. About 1,000,000 Jews in New York City belong to no Jewish congregation. Protestant church members are only 7% of the total population, and Sunday school membership less than 3%. Protestants are fewer in number than either Catholics or Jews. "In major sectors of the three most heavily populated boroughs, the history of Protestantism in recent years has been one of retreat and retrenchment." Stressing the significance of Home Missions as a contribution to Foreign Missions, we declared that the condition of Christianity in America will determine to a large extent the effectiveness of missions abroad.

The report of Miss Edith E. Lowry mentioned the World Day of Prayer. Groups observing it grew from 6,500 in 1942 to some 15,000 in 1947. Offerings received had increased correspondingly from \$84,320 to \$179,520.

Of the many program addresses, one of the best received was that of Dr. Harry V. Richardson, Supervisor of the Sharecropper Program. Himself a Negro working at Tuskegee Institute, he gave an objective and entertaining address entitled, "The Negro in America."

Astronomical figures marked the discussion of church building. About \$700,000,000 will be spent in projects under way or to be undertaken immediately. Yet that is small when compared with \$3,000,000,000 projected for new public school buildings. To interest architectural students in planning church buildings a prize contest was conducted. Next year there will be a contest among theological students on the effectiveness with which the student presents to the architect the program and needs of the church so the architect can proceed to draw adequate plans.

Fellowship is an important part of such an interdenominational meeting. A social occasion was provided for the observance of the 40th anniversary. A buffet supper, entertainment and telegrams of greeting were parts of the program reviewing the 40 years.

Included in plans for the future is a Home Missions Congress to be held in 1949 or 1950 at some place in the United States or Canada, with the theme, "The Future of Home Missions."

Discussion on the budget was unusually long because of the general feeling that it should be much larger in view of the great Home Mission needs and opportunities for working together, which make imperative greatly extended programs of cooperation in the future.

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

Interracial Cooperation in Southern California

The Joint Committee on Negro Work (*pictured in the accompanying photograph*), is responsible for the most far-reaching program of Christian Education yet undertaken in California among Negro Baptists. It is sponsored by the Los Angeles Baptist City Mission Society, Dr. Ralph L. Mayberry, Executive Secretary, and the Western Baptist State Convention of California, Rev. W. P. Carter, President. The Committee is made up of the President and Executive Secretary of each organization plus three others from each. The program was inaugurated November 1, 1942. The splendid cooperation that characterizes the relationship of the two named organizations is one of the finest examples of Christian brotherhood and goodwill to be found anywhere in America. Ministering to more than 100,000 Baptists the program consists of Leadership Training Institutes, Laboratory Vacation Church Schools for training Vacation

Church School workers, Summer Conferences, and a schedule of youth activities. During the past five years more than 2,000 pastors and church workers have attended its Leadership Training Institutes, and 2,000 course cards have been awarded for those successfully completing course requirements. More than 500 youth have attended the Summer Conferences in which there were 40 first decisions for Christ. The number of Vacation Church Schools has increased 100%, with more than 3,000 in attendance each summer. As a consequence there is a new awareness of the need for consecrated trained leadership if our churches are to administer effectively to their constituencies. The word "brotherhood" has taken on new meaning. Negro Baptists are seeing brotherhood in action.

Easter Sunday in the Garo Hills

Soon after the climbing sun had leaped clear of the treetops along the 4,000-ft.-high ridge of Tura Top and had poured its tropical

brilliance into the Mission Compound, the echoes of the first church bells of Easter morn were ringing among the valleys and hills around Tura Town. Soon the road seemed to be filled with color as the people in all their finery gathered in the church for their early morning service. "Christ is risen," the happy song floated out over the gaily clad throng as their joyful voices were lifted in praise and adoration. "Hallelujah!" resounded the glad refrain and the passersby paused to wonder at the Christian's rejoicing on this beautiful Easter Morning. "What a wonderful teaching this is!" murmured some as they listened, perhaps for the first time, to the old, old story of Christ's return from the grave. "What a wonderful and strange God these Christians have!" was the thought in the minds of others. "Let us hear more; maybe He can become our God too!" And so the morning goes—song and praise, scripture and prayer. As it was all over the world so it was in Garoland on Eastern Morn.—*Herbert M. Randall, Tura, Assam.*



INTERRACIAL BROTHERHOOD AND FELLOWSHIP IN CALIFORNIA

Members of the Joint Committee on Negro Work: Rev. L. A. Felix, Rev. E. F. Parks, Rev. H. B. Charles, Rev. H. N. Mays, Director of Christian Education, Dr. R. L. Mayberry, Executive Secretary of Los Angeles Baptist City Mission Society, Rev. W. P. Carter, President of the Western Baptist State Convention of California, Dr. H. L. Proppe, Dr. A. C. Capers, Rev. D. W. Ewart, Rev. D. R. Cofield, Rev. Charles Sanders

They Thanked God for the Easter Rain

This is the Easter Monday. All Saturday and Sunday the rain poured down, but it was with thanksgiving that we had a wet Easter for the crops failed last year in drought, and it looked as though that would be repeated this year. So the Lord gave us this great blessing, and we hope the crops will prosper in this needy land.

A greater "crop" or harvest has been given us. Reports are not all in from other churches, but from the three in Swatow City, and from several other places we hear of groups of 30, or 20, or 15 who followed their Lord in baptism on Easter Sunday.

I wish some of the American church members could have heard the discussion about a woman who wanted to be baptized, but who was told to wait until she had made peace with her sister, to whom she will not speak except in angry words. "If we let her come now, with this, it would look as though it is too easy to be a Christian and it means no change in heart and conduct is necessary," said a fine old pastor. One woman candidate for baptism was asked, "Can you read?" "Some," she replied. "Do you read the Bible? What does it teach? Who is Jesus? What has He done for you? How do you treat other people? Are you trying to lead others to Christ?" etc., etc. In China, and in India, it is necessary that there be a marked difference in Christians. It is necessary in America, too, but how often is it?

On Thursday the young people had a beautiful devotional meeting centering around the Cross, On Friday afternoon came the church service in which our Woman's Bible Training School joined. On Easter Sunday morning we had a sunrise

service. From 9 A.M. until 11:30, was the morning service and baptism; 2:30 to 4 P.M. the Lord's Supper; 7 P.M. the Choir gave Dudley Buck's Cantata, "Story of the Cross." So we had a really rich Easter. — *Elsie M. Kittlitz*, Swatow, South China.

Evangelism in Burma

At the annual Burma Mission conference held in Rangoon (see *MISSIONS*, January, 1948, page 33), Mission Secretary Gustaf Sword reported 20,377 baptisms in the Burma mission during the preceding 12 months, which brought total Baptist church membership to more than 165,000. Gratifying as that total seems, Missionary Robert G. Johnson reminds American Baptists of the unfinished task. "We rejoice that the church is growing," he writes, "yet placed against Burma's 16 million people our Baptist church membership seems pitifully small. Even including other Christians, Methodists, Anglicans, and Roman Catholics in Burma, it is plain that we are only a handful. Please pray and continue your support."

Annual Mission Conference in South India

Nellore, December 28-31, 1947

By RUTH THURMOND

TRAVEL, food, and shelter are urgent necessities when 85 people attend a four-day mission conference in India. Being well informed about overcrowded trains and busses, a cut in gasoline rations, a none too dependable water and electricity supply, and certain food shortages, the three Nellore missionaries made a venture of faith in inviting the conference to meet in Nellore. With unbelieving eyes, they gazed upon a 100-pound bag of wheat flour, white as snow. Now there would be gravy thickening,

pies, cakes, and puddings for the conference! Weeks of effort and red tape had finally produced the impossible.

"Fear not, Stand Still, and See" was not only the Conference theme but also its very spirit. After the lean war years it was thrilling to welcome a large group back from furlough, and the new missionaries who had arrived during the year. Of our 56 missionaries and 19 children on the field, with but two exceptions, all came to Nellore. Included among the visitors was a group of missionaries en route to Burma from America.

Mr. F. G. Christenson was elected chairman, Rev. L. E. Rowland Vice-chairman, and Miss Susan Ferguson Secretary. Rev. Edwin Erickson was unanimously chosen Field Secretary for the coming year. The series of morning devotionals was most effectively conducted by Rev. E. B. Davis.

Throughout the sessions there was the constant reminder and challenge that in a free and changing India our mission work must be adapted to the changing needs. Increasing emphasis must be placed on Indian leadership and responsibility, and the life of each Christian in India should experience spiritual growth and outreach. The fine addresses by our Telugu leaders, M. J. Prakasam, B. R. Moses, and Miss V. Gulban, stressed these subjects.

The Crusade for Christ through Evangelism is also under way in India. At an evening session Miss Florence Rowland presented the Crusade and urged all to participate. In an address on educational work Miss Helen Bailey reported 47,000 children and young people in Christian schools in our mission, while 1,000 illiterate adults in the area are receiving instruction.

On New Year's Eve the missionaries in their gayest attire
(Continued on page 189)

Three Million in Three Months

A Meditation on Baptist Mathematics

By REUBEN E. NELSON

AS THESE lines are written (January 26th), our missionary agencies face the need of \$3,000,000 in the next three months—February-March-April—to close the year.

That looks like a lot of money. It is! Try to think, however, of what can be accomplished in the work of God's Kingdom with \$3,000,000. The foreign mission expenditure of \$1,500,000 in a recent year was on our ten fields rewarded with the evangelistic harvest of more than \$16,000 men and women, baptized into our churches. In addition, unnumbered services of mercy, healing, and enlightenment were carried on in preparation for greater harvests. Although \$3,000,000 is a big sum, its load becomes lighter when we see the ultimate results.

From a mathematical viewpoint the sum is not so large. We can do interesting things with arithmetic. This \$3,000,000 means only \$2. per individual Northern Baptist. But we are told that only one-third of our people give to missions. Even then the \$3,000,000 means only \$6. per giving Baptist.

If raising \$3,000,000 seems a difficult task and your share of it seems large, both will seem possible of achievement if you do what Jesus asked you to do, "Lift up your eyes and behold the fields are white unto the harvest."

ready voted by the denomination, such as the newspaper-magazine, the budget for the new year has had to be increased by \$1,400,000.

As is pointed out in the display announcement on the back cover of this issue of MISSIONS, the 1948-1949 budget goes into operation May 1, 1948, before the annual meeting at Milwaukee. This is why the Every Member Enlistment is so important in every local church. To do only as much work as we did last year, we must give MORE. Inflation is a costly business and it is directly affecting our entire missionary program. It requires much more money today to accomplish the same tasks that were undertaken during the past few years.

A Gift For CARE Packages

In the photograph on page 173 Mr. and Mrs. Florin Bump of the



Reproduction of the chart exhibited by Dr. Reuben E. Nelson at the Cleveland mid-year meetings, showing the trend in unified budget giving during the 40 years since the organization of the Northern Baptist Convention in 1907. An interpretation of this chart was included on page 93 in last month's report of the Cleveland meetings

The Proposed Budget For 1948-1949

Delegates to the Milwaukee Convention will be presented with a proposed budget of \$7,500,000. The budget for the current fiscal

year which ends April 30, 1948, is \$6,100,000. Due to greatly increased costs at home and abroad, and to the additional items al-

First Baptist Church, Olean, N. Y., are shown presenting a check for \$1,000 to Dr. Shields T. Hardin, who was then pastor of the church. He is now pastor of the North Orange Baptist Church in New Jersey. This generous gift will buy 100 CARE packages of food or clothing for destitute people in Europe.



Dr. Shields T. Hardin receives a check for \$1,000 from Mr. and Mrs. Florin Bump for 100 CARE packages for Europe

Baptist Shoes Shipped To Eleven Countries

All those who donated shoes to the special project sponsored by The Baptist Youth Fellowship of the Northern Baptist Convention, will be pleased to learn that these good used shoes were sent, during the latter part of 1947, to the following eleven countries: Austria, Burma, Czechoslovakia, Finland, Germany, Greece, Hungary, Italy, Japan, Poland, and Rumania. This great relief project was a part of the coordinated program of the Northern Baptist Relief Committee and the Baptist World Alliance working through Church World Service.

Radio Scholarships Available

The Radio Committee of the Northern Baptist Convention announces a series of Radio Scholarships to be awarded to qualified pastors, Christian education leaders and college students of the denomination. These scholarships will train Northern Baptists at one of the following Radio Workshops:

Green Lake Radio Workshop
(June 1-5, 1948)

Northwestern (National Broadcasting Co.)

University of Chicago (Joint Radio Committee, August)

West Coast (Stanford U.; UCLA; and Joint Radio Committee)

New York City (Joint Radio Committee, January 1949)

Further information and application blanks for scholarships may be secured by writing to Dr. Stanley I. Stuber, Radio Committee, Northern Baptist Convention, 152 Madison Ave., New York 16, N. Y.

Baptist Radio Plans

The Radio Committee of the Northern Baptist Convention has voted to hold its second Green Lake Radio Workshop June 1-5, after the Milwaukee Convention.

Besides offering a number of scholarships, the Radio Committee is also providing one fellowship to train some Baptist for full-time leadership in religious radio.

A full-time Director of Radio will be secured to serve the radio interests of the denomination through the Radio Committee, composed of Stanley I. Stuber, *Chairman*; Bernard C. Clausen, Miss Pearl Rosser, and Charles H. Schmitz.

The committee plans to build a first class radio studio at Green Lake for its Radio Workshop and the various summer conferences. Special aid and counsel in its construction and operation will be sought from Baptist boards, agencies, and interested laymen. This summer the temporary studio will be used with expert supervision.

At the Milwaukee Convention the Radio Committee, besides having programs on the local stations, will have a special booth where radio recordings will be produced for the delegates and a demonstration given of radio equipment and transcriptions.

She Traveled 9,000 Miles From Iloilo to Rochester

Edith Carillo traveled 9,000 miles from Iloilo, Philippine Islands, to Rochester, N. Y., to attend the Colgate-Rochester Divinity School as a member of this

year's entering class, because of the influence of a mathematics teacher, Prof. Alfredo Catedral, who was a Colgate-Rochester graduate. While a student in the University of the Philippines in 1940-1941 Edith was forced to hide in the mountains when the Japanese invaded the islands. In July, 1945, she was able to resume her college course and entered the Central Philippine College. In the classes of Prof. Catedral, who is now taking graduate courses in the Harvard University Graduate School, she learned of opportunities for women students at Rochester. After graduation in 1946 as class salutatorian Edith taught English for a year in the Iloilo High School and then came to Rochester. Upon her arrival she was surprised to find Prof. Catedral waiting to greet her and introduce her to the Divinity School, its faculty, and students. During her student course she accepts many appointments to speak in churches in Rochester and vicinity.



Edith Carillo and Alfredo Catedral

WOMEN · OVER · THE · SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Can We By Taking Thought?

By MILDRED B. PALMER

IN one of his most thoughtful essays, Dr. Frank Boreham of Australia answers the question of the Master in the Sermon on the Mount, "Which of you by taking thought can add one cubit unto his stature?", by saying, "Certainly we can." Man, he says, cannot make his arm long enough to reach up and grasp the bird, so he invents a gun that he may bring him down in flight; he cannot shout around the world, but he invents the telephone and is heard easily across the broad expanse of ocean. By taking thought he has added that extra cubit unto his stature.

The thought came to me with new significance as I listened to the testimonies of two consecrated young women who came to the Woman's American Baptist Foreign Mission Society seeking appointment to the foreign field as missionaries. By coincidence, they were both from Pennsylvania and both were nurses. Emilie Ballard grew up in the church and from her girlhood was convinced that some day she would be a missionary. Every time she heard of a needy field or opportunity for service, she regretted that she had only one pair of hands, only one life to give. She wanted to begin missionary training directly after high school, but her father wisely advised her going first to college. She graduated from the University of Maryland, taking the combined Arts and Science course along with nurses' training at the University Hospital, receiving the B.S. and R.N. degrees. With the country at war and the need for nurses acute, her

desire to be a missionary had to be put aside temporarily while she served with the U. S. Army Nursing Corps in California and later in the 7th Station Hospital in Italy. There she sang in the hospital choir and played the organ. When the war was over, she entered Eastern Baptist Theological Seminary and was graduated with an M.R.E. degree. Last summer she made a brilliant record at the Summer Institute of Linguistics at the University of Oklahoma. She will work in the villages of Burma as a nurse-evangelist and is learning the Sgaw-Karen language.



EMILIE BALLARD

When one thinks of the men and women, boys and girls, who will be won to Christ by her winsome testimony and her radiant life, and the influence they in turn will have, is not Dr. Boreham right? Has she not by taking thought added a cubit unto her stature?

Ethel Boggs thrilled us with the testimony she bore of the influence of the consecrated Christian home

in which she grew up. When just a girl in her teens, she had a "mountain top experience" at Kiski Summer Baptist Assembly. Later, while helping her mother nurse a brother back to health, she realized that nursing was what she wanted to do. When difficulties confronted her, she held to her purpose with the calm declaration, "I just must be a nurse." She was graduated from the Presbyterian School of Nursing in Pittsburgh with second highest honors. After serving as head nurse on the Surgical Ward of the hospital, she entered Army Service and embarked "for parts unknown" as Chief Nurse of the 149th Station Hospital. They landed in New Guinea and the jungle was cut away and a hospital set up. As they followed through New Guinea, the Netherlands East Indies and the Philippines, the great need of these primitive people for the gospel almost overwhelmed her. She felt she must offer herself as a missionary nurse. Looking back on her war experiences she says, "I believe God was preparing me during my service in the tropics for life service in His great army." She will return to the Philippines to do medical work.

When one thinks of Ethel's consecrated mother who made their family life a bit of heaven, the leaders of that summer assembly who unfolded for her "a mountain top experience," and Ethel herself who goes out by the side of the Great Physician to bring the healing of the gospel, who can deny that she, and they, have by taking thought added a large cubit unto their stature?

I looked at those two consecrated girls almost with envy. They

were laying their very lives on the altar of sacrifice, but their lives would be given back a hundred-fold. It was easy to see how readily they could add that extra cubit but what of us at home? Few of us can be missionaries. What can we do? Is that extra cubit denied us?

Folks looking at Jacob Grissinger, who for over 35 years was on the Maintenance Staff at Denison University, might say that he was only an ordinary plumber without any spectacular stature or opportunity to add a cubit thereto, but I wonder if they would be right. He was a faithful worker, an earnest Christian, a loyal member of the men's group in the church and also a deacon. His was a sterling character, but was not his opportunity limited? Was it? Deacon Grissinger took thought unto his life, his stewardship and his stature, and when he died he left more than \$15,000 to the church, the Sunday school, and our Baptist Foreign Mission enterprise. He is dead, but as long as our missionaries go out to preach the unsearchable riches of Christ, his influence will never die. Did not Jacob Grissinger by taking thought unto his stewardship of a limited income add an everlasting cubit unto his stature?

In the city of Boston the Blaney Memorial Baptist Church was organized 65 years ago. Today it is strong and active with a parish of 600 members and giving to the cause of missions about \$5,000 a year. Many who worship there and who see weekly the memorial window do not know that it is really the story of that extra cubit. Mercy Blaney was only a servant girl in the home of a wealthy family, but she had one aim in life—to amass the money necessary to build a Baptist church in a section where one was needed. When she grew too old to work, she lived in one room and denied herself the very necessities of life to accom-

plish her purpose. Her employer had helped her to invest her savings and when she died she had left enough to buy the land and construct the frame building of the church which today bears her name. Who can measure the influence of a great suburban church—the little children who come to its Sunday school, the youth who there find Christ, the men and women who hear from its pulpit the Word of Life?

Could any thoughtful person deny that Mercy Blaney had found a means of perpetuating her life and influence? Did she not in very truth by taking thought add that extra cubit to her stature?



ETHEL BOGGS

What a thrilling opportunity Christ offers us! To consecrated youth the challenge of millions who cry to them out of the chaos and confusion and Christlessness of this needy world to come quickly with the glad tidings! To those of us with limited talents the opportunity to invest our money that these youth may go to spend and be spent! Shall we as Baptists accept the challenge? Shall we by taking thought add a cubit unto our stature? WE CAN IF WE WILL.

News Brevities

► DID YOU KNOW THAT YOUNG WOMEN missionaries now take examinations in Burma in order to qualify as midwives? Writing from Moulmein, Miss Alice E. Hinton reports that she and Miss Ruth Keyser passed their examinations, each of them having delivered 30 babies. Mothers now come to the Ellen Mitchell Memorial Hospital to have their 5th and 6th and 7th babies as well as their first babies. The people seem more health conscious than before the war.

► THE ANNUAL WOMAN'S CONVENTION in South India, October 17-20, 1947, was attended by 140 delegates. General theme was "The Christian Home." The Convention welcomed Miss Mary Beth Fulton, Special Representative of the Ministers and Missionaries Benefit Board, who was then visiting India following her attendance at the Baptist World Congress in Copenhagen. She reported her impressions of that meeting. When she told of the hunger and starvation in Germany, the Baptist women of India, in spite of their own poverty and shortage of food, took up a collection for the Baptist European Relief Fund.

► BECAUSE OF THE SHORTAGE OF PAPER, Miss Lena A. Keans discovered that Bibles were being rationed in South India when she returned to her mission station. When she finally was able to secure one Bible the problem arose as to which of two school pupils in the Fourth Class was to be permitted to purchase it after all other eligible purchasers had been eliminated. The decision rendered was in favor of a Christian student whose illiterate parents at home had no Bible, while the other student lived in the girls' dormitory and therefore had access to a Bible in the library or could borrow a Bible from some other student.

TIDINGS



FROM THE FIELDS

All Things New

By ROSE GRAZIANO

THE sun shone brightly and in its warm light Alice, Anna, and I began our walk.

Alice and Anna are two of the children who live in the Baptist children's home in Kodiak, Alaska. I am one of the missionaries who live with the children. The three white mission houses with green roofs sit on the hill overlooking the water. A big family of children live in each cottage. There are many villages around Kodiak Island and it is from these villages that the children come to us. Little Alaskan children who have been neglected or left as orphans need real homes and they have found refuge in the Baptist Mission homes. A fourth cottage on Spruce Island, twelve miles from Kodiak, houses about fourteen more children.

"There's a flower!" exclaimed five year old Anna. "The first flower!" She quickly plucked it and gave it to me for my pressed flower collection.

"Soon we will find many different kinds and all colors of flowers," Alice said as we walked along past the lake. Alice loves birds and flowers. She knows the names of many of the two hundred and more flowers which grow wild in Kodiak.

I looked across the water toward the hills and noticed that the snow was almost melted and the green was beginning to appear. Yes, it was spring in Alaska once again! The long winter had passed and the little town of Kodiak began to stir and stretch in the fresh spring air. Along the beach busy men painted their boats and mended their boats and mended their nets, for Kodiak is a fishing town.



The Ayer Cottage family at the Children's Home in Kodiak, Alaska

As Alice, Anna, and I walked into the cool, damp woods, we grew more conscious of the change all around us. We stopped beside a stream of water and sat down to rest. Across the stream we saw a beaver dam.

"What's that?" asked Anna.

"It's a dam that the beavers built," Alice answered.

"Yes, Anna, that is a beaver dam." I said. "The beavers build their houses strong. They are wise little animals and they know that if they build strong houses they will endure the storms and thus will be safe. It makes me think of the parable Jesus told of the man who built his house upon the rock and when the winds blew and beat upon the house it did not fall."

"I know that story," Alice said. "Jesus meant we should build our lives strong so when people try to lead us from Him we will be firm. I like the stories of Jesus. I wish I had the courage to go forward when the minister gives the invitation again. Maybe some Sunday when I'm next to you I'll go."

I didn't say anything. I knew Alice was ready to accept Christ and would go forward soon.

We talked about Easter as we sat there on the grass. Easter is always a happy time in the Mission. The children love to color and hunt eggs. Eggs are a symbol of life; one that is fitting for Easter. Each child colors one egg for some other child and puts his name on it. Then all the eggs are hidden and the fun begins.

On Easter morning the children run down the stairs early for they know the table will be festive with Easter decorations. At each child's place is a nest of candied eggs and one large colored egg. We often have "Koulitch" for Easter. "Koulitch" is a Russian Easter bread, but it is more like a cake with frosting and little colored candies on it. This Easter bread is baked in cans similar to Boston brown bread and is delicious. The native people of Alaska have a strange custom for Easter. They bring colored eggs to the cemetery and place them on the graves. Perhaps that is their way of sharing Easter with their loved ones who were buried there.

Little Anna plucked a handful of grass and laid it carefully in front of her. "Will I have new shoes for Easter?" she asked shyly. Like all other children these Alaskan children love to wear new clothes on Easter. Springtime, Easter, new clothes—they all center around the same thought—new life. New things give us a good feeling; a feeling of cleanness and hope. I thought of Arlene and her new shoes. Arlene is five years old and had only been with us a short time when she received some money from her father for new shoes. One of the housemothers took her to town and bought her

the shoes. Arlene was so pleased that she showed the shoes to everyone. That night, as I made the rounds to see if the children were covered well, I found little Arlene fast asleep, hugging her new shoes.

As Alice, Anna, and I walked back to the Mission we talked more about new things. Alice said that the best new thing was to live a new life.

It was not long after that Alice went forward one Sunday morning. On Easter morning she and eight other boys and girls were baptized. What a happy day that was! These boys and girls who have had difficult experiences to face because of broken homes, now have found new lives.

A new opportunity comes to Kodiak, Alaska. We have secured a Gospel boat. It is called the "Evangel" and was constructed last summer on the beach near the Mission. We hope that as the minister goes with this boat to all the little villages around the island, that his messages may reach out into the homes and thus bring many people to Christ. If we can reach the parents and teach them the Christian way perhaps there will be fewer broken homes and less unhappiness. It is with this prayer in our hearts that we go forward for Christ in Alaska.

A Center Volunteer

By GRACE C. HATCH

TEN years ago, Mr. Noce, one of the deacons of our Italian Baptist Church, was a constant worry to me. He did not approve of our Christian Center. He felt we wasted time and effort—certainly heat and electricity—upon the neighborhood children. According to Mr. Noce the children came to get something free! Mr. Noce's convictions were strong so he came every night to see what went on in order to prove his point. As he



Dyeing Easter eggs at the Christian Center in Camden, N. J.

continued to come and observe and listen, his prejudice lessened and his interest and respect for the Center grew. Mr. Noce became our valuable front-door-control-man.

Several years later Mr. Noce spent one morning visiting the kindergarten. When he came he said, "I often read in the Bible and knew in my mind the verse 'Suffer the little children to come unto me' but now, after visiting that kindergarten I feel it in my heart." He became our interpreter to adults who did not understand.

Some years later while at work he suddenly lost his right hand. The factory social worker met me on the bus and told me this story:

"I was called to the factory for an emergency case and found an Italian man with his hand severed. He was praying earnestly but the other men thought he was cursing. Enroute to the hospital I said to him, 'you are a brave man.' He replied, 'I have to be for I am a Christian.' After he was sent home from the hospital I visited him in his home. I was astonished to see the number of his books. They showed a wealth of interest but predominant among them was the

Bible in various translations and numerous volumes with religious themes. As you know, I've been with the factory a long time. I know the neighborhood well. This man was different. I asked him where he got such fine books to read. He said, 'from the missionaries at the Christian Center on Line Street. I have been going there for many years.' "

Mr. Noce's interest in the Christian Center continued. Last December he came in one morning with a gift and a poem which he gave the Christian Center for Christmas. He had painstakingly written the poem with his left hand. This piece expresses his considered judgment of the Center.

"Here is \$10.00 for my contribution to the Christian Center at 250 Line Street. It's the best institution for modern approach to the people with the whole fundamental program of real Christian living. I believe if there were more Christian Centers in the United States, there would be many more Christians for Christ in America. This is from personal experience. Experience makes life hopeful. (Signed)

Emilio Noce"

MISSIONS CROSS WORD PUZZLE PAGE

No. 48 — Goodness

ACROSS

2. "fillet . . . hungry soul with goodness" Ps. 107:9
5. "For the . . . bringeth forth fruit" Mark 4:28
10. Apostle; April
12. "even the winds and the sea . . . him" Matt. 8:27
14. A son of David II Sam. 5:15
16. "fear and . . . for all the goodness" Jer. 33:9
18. Royal Observatory
19. "the . . . , because he cheweth the cud" Lev. 11:6
20. Half
22. Established Church
23. "your goodness . . . as a morning cloud" Hos. 6:4
24. "that ye also are . . . of goodness" Rom. 15:14
26. "the goodness . . . God endureth" Ps. 52:1
27. Postscript
28. "the Lord who was on our . . ." Ps. 124:1
29. Senior
30. Bachelor of Arts

31. Eagle's nest
33. "for all the goodness . . . the Lord had done" I Kings 8:66
35. Long Island; Chinese measure
36. And
38. Birds of the . . . come and lodge" Matt. 13:32
39. Printers' measure
40. "crownest . . . year with thy goodness" Ps. 65:11
41. "Behold therefore the . . . and severity" Rom. 11:22
42. "I will set in the desert the . . . tree" Isa. 41:19 (pl.)
44. Tensile strength
45. "He blesseth them also; . . . that they are multiplied greatly" Ps. 107:38
47. "he giveth his beloved. . . ." Ps. 127:2
49. Compass point
51. New Testament
53. Stone
54. "make . . . my goodness pass before thee" Ex. 33:19
56. "goodness . . . God leadeth thee" Rom. 2:4

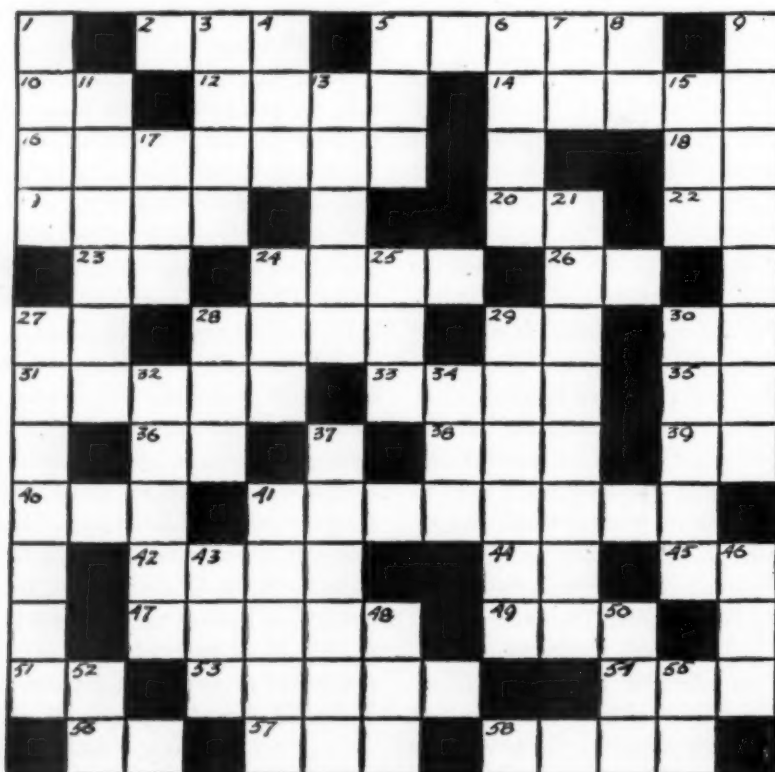
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T		E	N	E	M	Y		S	I	T

Last Month's Puzzle

57. "satisfied with . . . goodness of thy house" Ps. 65:4
58. "shall fear the . . . and his goodness" Hos. 3:5

DOWN

1. "he which . . . begun a good work" Phil. 1:6
3. "man goeth to his long. . . ." Eccl. 12:5
4. Flowing back
5. ". . . hath not seen, nor ear heard" I. Cor. 2:9
6. "be . . . in good works" I Tim. 6:18
7. Terbium
8. His Highness
9. "Most men will . . . every one his own goodness" Prov. 20:6
11. "Oh that men would . . . the Lord" Ps. 107:8
13. Son of Achim Matt. 1:14
15. "the good works of some . . . manifest beforehand" I Tim. 5:25
17. The bitter vetch
21. My goodness, and my . . ." Ps. 144:2
24. Exclamation of disgust
25. ". . . me not wander" Ps. 119:10
27. "a . . . of good works" Tit. 2:7
28. "shall . . . down in the kingdom" Luke 13:29
29. "let thy . . . rejoice in goodness" II Chron. 6:41



30. "the Lord will . . . his people" Ps. 29:11
32. Rangers of rocks near surface of water
34. "I . . . believed to see the goodness of the Lord" Ps. 27:13
37. Eleventh son of Jacob. Gen. 30:24
41. "Oh how . . . is thy goodness" Ps. 31:19
43. "Love worketh no . . . to his neighbour" Rom. 13:10
46. "give unto them beauty for ashes, the . . . of joy in the mourning" Isa. 61:3
48. Pastry crust with filling
50. "a time of . . . , and a time of peace" Eccl. 3:8
52. "flow together . . . the goodness of the Lord" Jer. 31:12
55. Low Dutch

Our text is 2, 5, 23, 24, 26, 40, 41, 56, 57 and 58 combined.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Thy Word—A Light

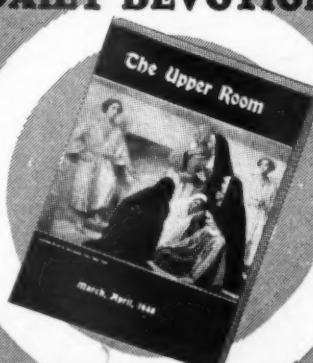
By ETHEL F. PARSONS

THE National Committee on Woman's Work again has prepared a booklet with suggested programs for the local woman's societies. At the convention in Atlantic City in 1947 the theme, **THY WORD—A LIGHT**, was chosen using the scripture "The entrance of Thy words giveth light: it giveth understanding unto the simple." *Psalm 119:130*. The choice of this theme came out of the growing conviction of our need for a better understanding of God's word that we as Christians might more clearly understand his will for us. In this second year of the Crusade for Christ through Evangelism we felt the compulsion to emphasize to our new members as well as to the older members the importance of Bible study.

The hymn which we have chosen is, "O Word of God Incarnate." There will be included in this booklet a brief interpretation of this hymn and also an installation service as well as the eight programs. There is no suggestion as to which month these programs shall be used but in the descriptive line following the title we have en-

deavored to indicate something of the content of each program. The accompanying design is a reproduction in miniature of the book cover. This design printed on gummed stock in red and white may be purchased in quantity for use on yearbooks, place cards, decorations for luncheons and house parties. Order from the Baptist

DAILY DEVOTIONS



AT THE CENTER OF FAMILY LIFE

For daily devotions in every home this Easter season, let The Upper Room help your church as it does 50,000 other churches.

March-April issue, single copies, 10c; ten or more to one address, 5c each. Yearly subscription, 40c.

Copies of The Upper Room make ideal Easter greetings. Attractive Easter envelopes, 1c each.

THE UPPER ROOM
Nashville 4, Tennessee

Literature Bureau, 152 Madison Avenue, New York 16, N. Y. 25 for 25 cents; 100 for 50 cents.

The foreign study theme for this year is, "China in the Asia of Today." The basic study book is *China—Twilight or Dawn* by FRANK PRICE. The home study theme is "America's Geographical Frontiers" and the basic study book is *On Our Own Doorstep* by FRANK MEAD. The book on our Baptist work, with emphasis on Alaska and Puerto Rico, *Baptist Crossroads* is a composite work by WILBUR LARSON, LINCOLN WADSWORTH and DOROTHY O. BUCKLIN. In line with this study there will be found one program entirely on China and one which has some emphasis on China. For the Latin American emphasis Puerto Rico has been chosen because Baptist mission work there is celebrating its fiftieth anniversary in 1949. Following are the titles for the eight programs:

AS THE STARS FOREVER AND EVER—Being a call to arise and shine, Personal dedication.

BREAD UPON THE WATERS—Returning to us from Alaska.

THY WORD—A LIGHT IN MEXICO—A Christmas Program.

A LIGHT THAT SHINETH—Missions around the World.

JUBILEO—50th Anniversary of Baptist work in Puerto Rico.

THE GOD I KNOW—Learning through Christian Friendliness.

AS GOES CHINA—The strategic place of China in World Christianity.

THE GROWING LIGHT—Our Ecumenical heritage and responsibility.

It is the earnest hope of the committee that these programs which have been prepared by eight fine Baptist women across the denomination may be of use in the local societies not only to provide program material and suggestions, but to help our women to be more concerned that God's words may truly enter into the hearts and lives of our people and be a real light in this darkened world.

MISSIONARY • EDUCATION

Forthcoming Missionary Books for 1948-1949 from the Missionary Education Movement

Home Theme: America's Geographical Frontiers

Foreign Theme: China in the Asia of Today

Adults and Young Adults

On Our Own Doorstep by Frank Mead. Introduction to the peoples of Puerto Rico, Alaska, Canal Zone, Virgin Islands and Hawaii. Problems and Christian possibilities. Map. Study book 1948. 90 cents; \$1.50.* March. Guide, 35 cents. April.

China—Twilight or Dawn by Frank Price. A missionary statesman interprets China in the world community. Map. March. 90 cents; probably \$1.50. Guide, 35 cents. May.

Christian Voices in China by Chester Miao and others. Outstanding Christian leaders describe life and the church in China. Map. \$1.00; \$2.00. January.

Christian Missions and the Cultures of East Asia by Earl H. Cressy. Background pamphlet on the Christian mission and the cultures of China, Japan, and India. For reference in study groups. 50 cents.

Seniors and Young People

Forty-Eight Plus! by Constance Hallock. Large format. Illustrated reading book depicting life in our territorial possessions and the work of missions. 75 cents. March. Guide, 35 cents. May.

Pamphlet Course on Puerto Rico by Williams F. Hastings. 50 cents. May.

Rising Through the Dust by Archie R. Crouch. The Christian church

in China; the lives of outstanding Chinese Christians. Map. 90 cents; \$1.50. Guide, 35 cents. April.

Look Again at China by Willis C. Lamott. Pictorial book with explanatory text on life in China; interpretation of the Christian mission. 50 cents. March.

Fun and Festival from China by Margaret G. Hummel. For use in planning recreational events for all ages. Probably 35 cents. April.

Junior High School

Puerto Rican Puzzles by Mae Hurley Ashworth. Introduction to Puerto Rico and its peoples with an accent on the part played by Protestant missions. Photographs and color decorations. 65 cents. March. Guide, 35 cents. March.

Tai Lee's Precious Seed by Mary I. Beck. Novel of courageous young Chinese Christians helping to re-

build their country. 90 cents; \$1.75. March.

Tales from China by Alice Hudson Lewis. New stories about Chinese Christians. Photographs. 75 cents. March.

A New China by Viola S. Winn. Expanded course, including program plans, worship services, stories, for leaders. Map. 75 cents. March.

Junior

Mingo of the Merry-Go-Round by Alice Geer Kelsey. Exciting story of a mountain boy in Puerto Rico who worked on a merry-go-round to help his family. 90 cents; probably \$1.50. Guide, 35 cents. March.

Dike Against the Sea by Mary Brewster Hollister. Story of a Christian Chinese family in the rice country. Tidal wave breaks over their little farm. Map. 90 cents; \$1.50. March. Guide, 35 cents. June.

Primary

Wishes Come True by Jeanette Perkins Brown. Friendship stories about children in Puerto Rico; encourage primary children in the States to share with them. 90 cents; probably \$1.50. March. Guide, 35 cents. May.

The Watch-Goat Boy by Gertrude Jenness Rinden. Chinese boy and son of an American missionary become fast friends. 90 cents; \$1.50. March. Guide, 35 cents. May.

Ke Soonie by Virginia Fairfax and Hallie Buie. Pictures in brilliant color add to charming story of little Christian girl in Korea. \$1.00; \$1.75.

* *Note.* First price, paper; second, cloth. Single price, paper only.



Bible Book of the Month

MARCH ROMANS
APRIL JOHN



Baptist Crossroads

Cover map in two colors shows most of the territory included in

this delightful Baptist reading-study book. In addition to Puerto Rico and Alaska, two "American

geographical frontiers," *Baptist Crossroads* deals with other Baptist fields in the crossroads of the Americas, Cuba, Haiti, Nicaragua, El Salvador and also Mexico. Stories of great Christian evangelism and areas of opportunity. Profusely illustrated. Ready for use in May. 75 cents.

Friends Across Two Oceans. Home and Foreign Mission course for primary and junior children with stories by missionaries. One of annual series. Ready for use in May. 60 cents.

Pan American Day, April 14

The yearly packet of materials for the 1948 celebration of Pan American Day, April 14, is ready. Write to the Pan American Union, Washington 6.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship,—

Ever since John R. Mott set the ideal of a great student Conference which would face the challenge of its own day and the response of Christian youth to it, such a conference has been held once in every student generation or once in every four years. The challenging slogan which fired the first conference to action, *The Evangelization of the World in this Generation*, in essence, challenged the fifteenth, the "North American Student Conference on Christian Frontiers" which was abbreviated to *Froncon*. Two of the Baptist students in attendance give here some of their impressions.

"Here was one of the most important conferences that has been held in many years. The North American Conference on Christian Frontiers, 'Froncon,' brought together 2,000 Christian students from the United States, Canada

and all parts of the world (represented by foreign students in schools in the United States).

The very first session impressed us by the size of the group and what it represented. A member of every state of the union, Canada and every color on the earth seemed to be present. At the first session too, the young chairman, Phil Williams laid before us the objectives of the conference, "Why we are here":

1. As a challenge to reaffirm the Church of Christ; 2. For the rebirth of Evangelism; 3. Devotion to the 'Christian cause'; and 4. For self-objectiveness—self-appraisal and growth. This type of thinking was indicative of our entire conference and the type of students that were in attendance.

Our first few sessions presented to us the political, economic and social inter-relationships of today, and the relevant question 'What

part does Christianity play in this, if any?' was asked. The Conference was restless and confused through these first few meetings. Gradually, due to excellent leadership, the attention of the student was drawn back to what was deemed the important question of the day. Since one of our reasons for being at 'Froncon' was to find out what the Christian Frontiers are and how and where we as students fit in, isn't it natural that we should ask, 'Isn't the biggest Christian frontier myself?'

Our Mincon (short for miniature conference) groups, 95 of them, of 12 or 15 people each, spent considerable time discussing the above question, how we could enrich our own personal lives and how we discover the will of God, for our lives expressed in our life work.

Constantly during the entire conference fields of service were being presented to us and the



Northern Baptist Students at the North American Student Conference on Christian Frontiers

thinking was stimulated in the line of Christian vocations either in full time Christian service or carrying the Christian influence with us into other vocations.

Our conference ended with the thought in every student's mind 'Christianity begins with me, but doesn't end there, it grows and spreads until the unpioneered frontiers are won and all the kingdoms of this world become the kingdom of God and of His Christ, so that He shall reign everywhere and forever.'—*Lucy Van Dyke*

"It was the most dynamic spiritual experience that most of our young souls ever underwent, and we would be wrong in confusing it with emotion. Never have I seen more people with so much in common. No one that I talked with seemed vaguely interested in my worldly wealth. We knew that we had the greatest common heritage of all. When we talked, we talked of the future—God's future. It was talk like that from which the twentieth century world has weaned itself. To find that after all the worldly pessimism there are at least 2,000 students who are thinking, talking and planning as you are, was at the same time star-

ting and gratifying."—*Robert J. Loughry*

Baptists were there from everywhere. They met together for two sessions, with Dr. Kenneth Scott Latourette, the great Christian historian of Yale, talking with us fellow Baptists. Student young people of the Baptist Youth Fellowship were there, filling their quota of about seventy Northern Baptists from almost every state. The conference put depth and breadth into the B.Y.F. slogan, "This Generation, with Christ Can Change the World."

Very sincerely yours,

Elis P. Kappeler

Relief Still Needed

The Baptist Youth Fellowship Relief Project,—“All of God's Children Need Shoes” and “Fellowship Carloads” had a deadline at Thanksgiving toward which we were working. Many churches got into action late; the shoes project in some instances got the first attention; the need for relief loomed larger than when we began; the cost of sending the Fellowship

Carloads was greater than the original estimate.

All of these reasons has led the Fellowship to continue the project—both parts of it, but particularly the *Fellowship Carloads*—throughout the year to May. 1 Major publicity will not be given to the project in deference to other denominational needs which must have a hearing, but money and shoes will still be welcomed gladly. Remember? Money goes through your church to the state office marked *Fellowship Carloads*; shoes and other clothing goes to your nearest Church World Service Center marked *Baptist*. We hope the seniors and young people especially will major on the money for carloads. Junior highs have done a fine job, especially on shoes. Many churches will welcome this chance to do their part to swell the Baptist Youth Fellowship aid overseas. Many youth groups will still want to go the second mile.

Where Will You Serve?

This is the title of the Summer Service Projects leaflet for this year. Requests for copies and applications should be sent to the Summer Service Projects Committee, 152 Madison Avenue, New York 16, N. Y.

Projects are planned this year at six Home Mission Centers, and are sponsored jointly by the two Home Mission Societies, the Board of Education and the Baptist Youth Fellowship. These centers are scattered across the country as follows: Milwaukee, Wis.; Wier-ton, West Virginia; Hulettes, Wyoming; Harlem, New York City; Rio Grande, Ohio and Sacramento, California. The projects in Wyoming and Ohio are rural, the others are located at Christian Centers.

This year the expanding program will include three projects outside the United States: Puerto

SUMMER SERVICE PROJECTS

1948



*Where
will you serve?*

Rico, Czechoslovakia, France. In each case young people, who have the requirements for these projects, will be working in connection with Baptist mission and relief work. The two Foreign Mission Societies cooperate in sponsoring this service abroad.

Do you have six weeks of your summer to give? Do you want a place to serve where every skill you have (and some you discover) will count? Would you like to try yourself out in missionary service? Would you like to test your Christian faith by works? Then take your place with others in a Summer Service Project.

Discipleship Sharing Plan

Some of you have been hearing about it at the Bible and Mis-

sionary Conferences when the young person on the team introduced this most recent emphasis of the Disciple Plan. Greater emphasis will be given to it when we come to the denomination's year on *Stewardship*. The leaflet, *Baptist Youth Answer Yes* is the general leaflet on the Discipleship Sharing Plan giving the important elements in it and reflecting the spirit out of which it came. Here are some of them.

The *first* emphasis was (and is) on an expression of this spirit in *service* wherever young people happened to be or wherever they may be called. The *second* emphasis was (and is) an expression of this spirit in *evangelistic* activity in the church community and in other areas young people can personally reach. The *third* emphasis is to be on an expression of the disciple spirit in a new level of *giving*. Four points in the plan are:

1. The local Baptist Youth Fellowship studies the local church budget and the missionary budgets of the church.
2. The youth group in the church accepts a proportion of the local church budget and of the missionary budget as their particular group responsibility—their *Disciple Share*. No special items in these budgets are selected for youth responsibility—all items in the budgets are thought of as the concern of youth of the church.
3. Young people solicit a *Disciple Pledge* from all young people (12-25 years), in support of the budgets, in cooperation with the Every Member Enlistment of the Church. If the church has no Enlistment Plan the young people should encourage the church to have one or have one of their own.
4. A record of pledges and receipts is kept and reports are made from time to time to the youth group, to the church and to National Baptist Youth Fellowship headquarters.

The Discipleship Sharing Plan

ties in completely with the local church Every Member Enlistment for local church expenses and missions. Many churches will put on the Enlistment in March. And this year a number of them will be experimenting with the Discipleship Sharing Plan as part of it, giving young people the major responsibility for youth participation.

For those groups wishing to experiment, and then give us the results of their experience, a *Discipleship Sharing Plan Manual* in mimeograph form has been prepared. A copy of it may be secured by writing either the Stewardship Department or the Baptist Youth Fellowship office, 152 Madison Avenue, New York 16, N. Y.

Letters from The Beers

Dear Friends at Home:

Ann and I both wonder how things are going, and how the Shoes and Cereal effort is turning out. It seems strange to find ourselves among the people who so

**BAPTIST YOUTH
ANSWER**

YES

sorely need these things. Last night we met a boy taking work in Cotton College here who has *nothing* but the single set of clothes he wears. Yet he is extremely brilliant, finishing second in a class of about 3,000 at the University of Calcutta. And on such young people hangs the future hope of the new India. We feel so helpless when we are confronted with the many problems here. Our little contribution will be so inadequate in the face of such physical and spiritual need.

And yet, the people here have responded so beautifully to the love of Christ. We had a camp two weeks ago, and it was a real experience for me. The greensward at Green Lake had nothing on our vesper spot. We climbed the side of a high hill on a huge rock outcropping, and sat looking out across the great valley of the Brahmaputra River. It was a wonderful sight, watching the gorgeous colors of the setting sun, and hearing the voices of the young boys as they drove the cows home. In our

camp we had not only Assamese youth from the plain, but Nagas, Khasis, Jaintias, Garos, and many others from the hills of Assam. They speak many tongues, so our common language was English, fortunately for us! You should have seen me teaching them how to play baseball! At home I'm a fizzle, but here I am the expert.

I suppose you are wondering what our program is. We, of course, must concentrate on learning Assamese for some time yet. Every day we spend two hours with our *pundita*, a fine Christian girl in college here, trying to pronounce "*Apuni kene ase?*" "How are you?" and many other phrases properly. Then more hours of private study meeting the people, learning their ways of life, thoughts, etc. How we long for the day when the language obstacle is hurdled, and we begin our real task!

I have been assigned to do youth work for all of Assam, rather than having a particular station and area. Needless to say this makes

us quite happy, and we feel it a great challenge. It is a new position, and a work badly needed. Already many young people have said to us, "Won't you come and help us in our work?" So I guess we'll be kept plenty busy.

Next week we go to Jorhat for the annual conference of missionaries and Assam Baptist churches. During the Christmas holidays I hope to go to Madras with the Assam delegation to the Triennial Indian Conference. That should be quite an experience, and give me a good introduction to Indian student thinking.

When our own hands and hearts falter, we know that God will give the strength we need, and we know also that our many friends at home are praying for us and the work. Please write when you can, and we shall try to answer. Our prayers and thoughts are with you always as you share in the work of the Kingdom.

Yours in Christian Fellowship,
Ann, Dick and Tari Ann Beers

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls,

Every day letters come in from many of our churches telling of the good work boys and girls are doing in trying to help someone else—boxes of supplies are being sent to missionaries and food and clothing to the war devastated countries. I also hear from many of our leaders of the many gifts brought by children for all of our work in carrying the gospel message around the world. I wish there was some way to express to each of you a personal thank you. I'm sure that everything you do in the name and spirit of the one whom we are try-

ing to follow, our Lord and Saviour, Jesus Christ, is richly blessed.

May the words from Luke 2:52 be your special verse for this month—"And Jesus increased in wisdom and stature and in favour with God and man."

Florence Stansbury

Dedication of the "Eastern Harvester"—Continued

"Hm, Nice!" she said to herself. Some other men carried a big blue box behind the platform. They opened the box and it stood up by itself. There were white and black keys on a shelf and a smaller shelf

above for a music book. Queer pedals were down underneath. Susie wanted to go up and touch it, but she pulled away self-consciously as she thought of it. She decided to just watch.

Some men came with big cameras. They started taking pictures of people in front of the station wagon. A little chill of excitement ran down her back, and Susie pulled her coat more tightly about her. "Wonder why the other kids don't come," she thought. But she was afraid she would miss something if she ran to call them. A woman took some stuffed animals



Gifts from the "Eastern Harvester"

out of the station wagon. There were many other things there, too. There was a baseball, a football, a bat, a machine with letters on it that marked on paper, a cross and candles like in churches, books and more things. The woman came over to Susie and asked her if she would like to have her picture taken. Susie walked over to the station wagon and shyly reached out for a stuffed animal that the woman handed to her. The men with the cameras said, "All right, now" and lights flashed that made her blink her eyes.

Mac and Lewis and another boy sauntered up the best they could. Mac felt more like running. "Come over here, boys," a man said.

"I have to go home," Mac answered.

"Why?", asked the man.

"I have to put on my good clothes," said Mac.

"You're fine just as you are," said the man. The boys had their pictures taken, too. They stood behind the organ and the cameras snapped. A preacher showed them a black book, "The Holy Bible," and told them that there were stories in it. Another man and Mac pretended they were batting a ball. A man showed them other

things, and the cameras clicked and clicked. Things were happening fast.

"What's that?" Lewis asked pointing to the typewriter.

"Want to write your name?" a man asked. He carefully showed Lewis how the keys spelled 'LEWIS' if one were careful and hit the right keys. Lewis, Susie and others watched Mac write his name. It was hard. His fingers kept hitting the wrong keys. "Gee, this thing comes with the station wagon, too."

The children looked around and noticed that the strangers were sitting on the chairs and benches. The program of the dedication of the "Eastern Harvester," the station wagon, had begun. Susie, Mac and the others walked to the store and leaned against it. A woman played the organ and the people sang. Several men spoke. Mr. Sanderf from the camp spoke, too. He thanked the people of the Home Missions Council for the station wagon and all the things in it. Mac's Dad said that Mr. Sanderf was going to be a preacher some day. Everyone bowed his head and a man spoke. Susie bowed her head, too. She knew the man was praying.

Soon the people drove away in their cars. Susie, Mac and Lewis waved to them. What a wonderful station wagon! Best of all, the station wagon would come to their camp sometimes and Susie could play with the stuffed animals, Mac and Lewis could play with the bat and ball. There would be books to look at, stories to hear, and songs to sing around the little organ. Susie, and Mac and Lewis waved more vigorously as the last car drove away. They were glad some people had sent the station wagon to them.

"Gee, just wait 'til our folks come home," said Mac. "Won't they be surprised?"

Sundra's Courage

Every day, Sundra went to work in the rice fields with his mother and the others from his uncle Narroyah's household. He had gone to the rice fields ever since he could remember. Even before he could walk his mother carried him there. His father died when Sundra was very young and he knew no other home than this one in which lived so many people. Many times there was not enough food for everybody. Now Sundra was happy that he could earn a little, even if it was hard work to be forever stooping in the hot sun. However, the landowner was kind and sometimes gave him a few coins if he worked extra hard. There was always the long walk home to the little mud hut at dusk, when everybody chattered busily and noisily. Sundra could only tag along behind, tired and hot from the day's work.

The evenings after they had finished eating was the time Sundra liked best. Then he could sit and listen to the talk of the men or play with the other children in the village. Once in a while a missionary came to the village and read stories out of a book and talked



Singing around the "Eastern Harvester" organ

about someone, named Jesus. He was always glad when such an evening came, for he loved to hear about the things Jesus did and said. He often wished there was someone in his home who would love him just the way the missionary said Jesus loved him. No one cared very much about Sundra among his relatives, and his mother was always too tired to show much love toward him, except once in awhile when she would smile at some good piece of work he had done. One Sunday when Sundra had not gone to the field to work, the missionary had come. That day several people had gone with him to the pond just outside the village. Sundra and other children had followed. There the people had gone down into the water and the missionary with them. When Sundra asked about it, he learned that they were being baptized, which meant that they had decided to be followers of Christ and this was their way of showing to the people of the village that they were not going to worship idols, anymore, but were going to be followers of Jesus. Sundra was impressed. He, too, wanted to follow Jesus. He, too, wanted to be baptized. He asked the missionary about it. He seemed glad that Sundra wanted to be a Christian. "Does your mother and uncle know about this? The next time when I come, we shall see about it." He had said just before he left.

All that day Sundra thought about it. That night he decided to talk to his mother about it. She would understand but she wouldn't care much what he did. But when he asked her, she replied, "My son, are you sure you want to do this thing? You are a Hindu, you know, and Hindus do not believe like that. But if you really desire it, I will not say anything. You must ask your uncle Narroyah, and you must do as he says."

So Sundra went to his uncle. Then fear began to grip him. Suppose his uncle should refuse. Now his uncle was questioning him. He wished he did not need to ask him.

"What is it, Sundra? Of what are you afraid? Speak! Out with it! What prank have you played now?" he asked gruffly.

"I—I want to be baptized. I—I want to follow Jesus," he suddenly blurted out. He had no more than said the words, when he felt a sudden sting across his face and he seemed to reel through the air and land suddenly on the hard ground. Then someone grasped him roughly by the arm, and set him on his feet—so hard that his knees trembled. There before him stood his uncle, his body tense with rage as the angry words filled the air.

"You, boy, had better not try a trick like that! I know I should not have allowed you to go to such meetings. They are no good. Is not the religion of our fathers good enough also for the sons. I will not hear anymore of this. If you do such a thing, I shall thrash you within an inch of your life. And as for the man, I shall break every bone in his body. I will never allow

March

March is a very funny month
Mixed between winter and
spring!
Geese going north and so you know
Soon Robins will come to sing.

Soon Mother Nature will start
To awaken the grass and trees.
Soon flowers will peek through the
ground
To blossom for birds and bees.

Some birds are coming back again
To brighten up all our days.
Be kind to all the pretty birds
I'm sure you'll find it pays.

Owen Monteith
Honey Creek, Wisconsin

such a thing; do you hear? Now go! Let's hear no more of such nonsense," and with that he shook the boy so that his teeth rattled.

Sundra was very shaken and did not know what to do. He knew his uncle meant what he said. He knew he must give in. But somehow he just could not give in yet.

The next day he still thought about it. He tried to forget the missionary, the book he carried and the wonderful stories. Somehow his work didn't go very well that day. Even the Landlord noticed it. He called Sundra to him. "What is it, my son? You seem to have something on your mind so that your work suffers; can you not tell me?" he asked kindly. At first Sundra just could not tell. Didn't the Landlord also believe like his uncle? If he told him about it, he might get angry, too. No, he couldn't do that. He kept his head down and dug his toe into the loosened ground.

"Look at me, son, I won't harm you. You have been a good boy. You have done good work . . . and now to help you" with that he lifted the boy's face so that his dark brown eyes looked up into his. Sundra saw kindness written there, and all of a sudden he knew the man would understand. So he told him of his great desire and of the threat of his uncle. After he had finished, the Landlord put his hand on the boy's shoulder and said:

"We will see, my son. Do not be afraid. When the man comes you go to him and let him baptize you. No one shall harm you, I will see to that. Now back to your work," and with that he gently pushed the boy from him, and went away. Sundra went back to his work, not quite realizing what had happened, but somehow he felt all glad inside and he knew he was no longer afraid of what would happen.

So it happened when the mis-

sionary came again, Sundra went to him boldly and said, "TODAY, sir, I am ready to be baptized."

"So, your uncle has consented? That is good, my boy" he smiled kindly.

"Oh, no Sir, but I do not mind," said Sundra. Just then his uncle came storming through the crowd, which had already gathered. He was very angry as he came near the boy.

"What did I tell you about doing this, you will see" and so saying he grabbed the boy. At that very moment another hand was laid on his and Sundra's uncle loosened his grip as he looked around at the person who had dared to restrain his hand. When he saw who it was, he drew back in fear and surprise. Suddenly a voice sounded through the crowd.

"Let no one hinder this boy from being baptized. If anyone so much as lays a finger on him, I will see to him. I will protect this boy against any harm that will come in his way. We all know this is the true God," and Sundra looked up into the kindly face of the Landlord who had come for him. No one dared oppose him, the Landlord who had come in his behalf, and so Sundra was baptized that day.

Later he went to the mission school, and learned to read from this book in which lived the stories that had helped him to become a Christian.

He grew up to be a teacher and today has two schools, one for Christian children and one for caste children. He is teaching their boys and girls how to read from this Book of Books and how to live out the stories in everyday life.

THE OPEN FORUM OF METHODS

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Council on Finance and Promotion, 152 Madison Ave., New York 16, N. Y.

Announcing the 1948 Contest

After a lapse of several years, *The Open Forum* is again sponsoring a *Program and Methods Contest*. It is hoped that Program Chairman will send in one or more entries now and others through the year. The contest will close March 15, 1949, and the prize-winners will be announced in the May, 1949, issue of *MISSIONS*.

The rules are few—and simple. For *Programs*, a clear and detailed letter of description is required, with notes on decorations, place cards (if a luncheon program), publicity, special music—in fact, anything that will help others to plan and present a similar program. Source material should be listed. Any program that is *timely*—i.e., usable now—may be entered even

though it may have been presented prior to 1947.

New and workable *methods* are always of interest. Did you promote White Cross work in some unusual way? Or Stewardship? Or the Love Gift? Perhaps your group seeks out and cultivates new members in some systematic and unique way. Tell us about your plans for promoting these and other phases of the work. Simply write a letter with full details.

Unlike previous contests conducted by *The Open Forum*, year books are not included in the con-



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test. However, we are always glad to receive copies of year books for examination and display.

There will be two sets of prizes—one for *Programs* and one for *Methods*. First prize in each class—current reading program books to the value of \$5.00; second prize—current reading program books to the value of \$3; honorable mention—a one-year's subscription to *New Literature*.

Send all entries to The Open Forum of Methods, Miss Elizabeth I. Fensom, 152 Madison Avenue, 15th floor, New York 16, N. Y. (*None will be returned.*) Be sure to give the name of your church as well as your own name and address.

Time to Check Up!

Spring is here—and it is time to check up on the past year's accomplishments and the plans for the new year.

Check up on the current year's work! Did you reach the goals set at the beginning of the year. If so, aim higher in 1948-1949! If not, analyze the situation and make careful plans for next year.

Check up on your supply of resource materials. List all books and pamphlets that are suitable for this year's study and program



"THANK YOU, GOD . . . for having flowers bloom and birds to sing and stories told—that we may know that Jesus truly lives and loves all boys and girls—and me"

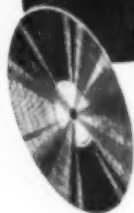
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9. "The Love Of God"
10. "If We Never Meet Again"
11. "I Won't Have To Cross Jordan Alone"
12. "I've Been Listening"
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14. "In The Garden"

8. "A Beautiful Life"
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10. "When He Calls I'll Fly Away"
11. "The Old Ragged Cross"
12. "To Wonderful To Me"
13. "When They Ring The Golden Bells"
14. "When God Dips His Love In My Heart"
15. "I Can Tell You The Time"
16. "I'm Satisfied With Jesus"
17. "Did You Ever Go Solilo"
18. "O Little Town Of Bethlehem"
19. "Mark The Herald Angels Sing"
20. "Silent Night, Holy Night"
21. "O Come All Ye Faithful"

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20. "Precious Memories"
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23. "Where Could I Go?"
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themes (see announcements elsewhere in this issue). Discard out-of-date materials. List such new materials as you will need, adding to the list as you learn of new items or as new needs arise. (Place your order early.) See that a list of your resource materials is available for reference, and that each program leader is fully informed.

Check up on properties! Curios, costumes, pictures—all will enhance your missionary programs. This is especially true concerning the colorful fields to be studied in 1948-1949. Some groups are fortunate in having a collection of such items; others will find it possible to borrow from members and friends. In either case, it is advis-

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able to know in advance what is available.

Check up on current events! Daily newspapers and current magazines will provide many pertinent articles and pictures on the themes—and poems, too, for both programs and devotional services. Ask the members to bring such clippings for a series of *resource books* (scrap books organized for use), in charge of an "editor" who will select and arrange those best suited.

Check up on plans for publicity! The work of church women is *news* and well-written articles are likely to be welcomed by your local newspaper. To paraphrase a certain advertisement appearing in a trade paper, "when MORE women read about your meetings, MORE women will attend and—in time—participate." The description of the program on India in White Plains, New York, is condensed from an article appearing in the local paper, *The Reporter Dispatch*, about a year ago. A three-column picture of four of the participants accompanied the article.

Mission Conference in India

(Continued from page 171)

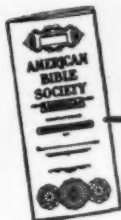
gathered for dinner and a social evening arranged by Miss Helen Benjamin and Miss Anne Hanson. The evening topic, "Our Family" expressed our oneness in purpose and companionship in the cause of Christ in India. Each missionary left on New Year's Day to return to his station with new strength and inspiration, and the assurance that God's guidance is with us.



James Calvin Richardson

A TRIBUTE BY H. I. MARSGALL

The death of James Calvin Richardson, Ph.D., D.D., marks the close of an interesting and varied life of Christian service in Burma. With his wife Dr. Richardson arrived in Burma in 1904 as missionaries of the American Baptist Foreign Mission Society. He had been well prepared for his work, having studied at Ewing and Shurtleff Colleges, at Rochester Theological Seminary, and at Chicago University. In 1927 he was honored with a D.D. degree from Ewing College. After years of efficient service at Sandoway he was called to teach Philosophy at Judson College in Rangoon. Shortly afterwards he became President of the Burman Theological Seminary at Insein. During a shortage of workers he added the work of supervision of the high school and evangelistic work for Indian immigrants in Burma to his already heavy schedule at the Seminary. In these tasks he was ably assisted by Mrs. Richardson until her return to America on account of illness. She died in 1940. Prior to his own retirement Dr. Richardson took charge of the Burmese station at Henzada until 1934. He then remained on the field at Myaungmya, Burma, with his second wife. During World War II they took refuge in India, but returned to Burma in 1946, where he died December 13, 1947. He was a man of high intellectual endowment and many fine qualities. He leaves, besides his widow, three sons and a daughter who live in this country.



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THE FOREIGN MISSION CHRONICLE

From the Cradle to the Grave in Missionary Service

BIRTHS

To Rev. and Mrs. R. G. Johnson, of Burma, a daughter, November 17.

To Dr. and Mrs. W. K. Rice of Burma, a son, December 7.

To Rev. and Mrs. W. W. Sutterlin, of China, a daughter, January 9.

APPOINTMENTS

At the January Meeting of the Board (ABFMS): Rev. and Mrs. Raymond P. Jennings, to Burma; Mr. and Mrs. G. L. Johnson, to East China; Mr. and Mrs. A. John Kelley, to the Philippines; Rev. and Mrs. Philip Uhlinger, to the Belgian Congo, Rev. and Mrs. Alfred Q. Van Benschoten, to Burma.

ARRIVALS

Miss Sigrid Joynson of South India in New York, November 11.

Miss Eva Shephard and Miss Doris Wiseman of Belgian Congo, in New York, November 22.

Miss Jennie Riley of South India, in New York, January 7.

DEPARTURES

Miss Emma Brodbeck, October 18, to West China.

Rev. and Mrs. Henry J. Watkins and three children, November 3, to Belgian Congo.

Miss Catherine Knight, Miss Elizabeth Swanson, November 8, to China.

Miss Ruth L. Christopherson, Miss Helen Tufts, Mrs. G. A. Sword, Rev.

and Mrs. Forest L. Parsons and daughter, to Burma, November 12.

Miss Miriam Corey, Miss Ruth Thurmond, November 12, to South India.

Miss Naomi Knapp, Rev. and Mrs. C. C. Roadarmel, November 12, to Bengal Orissa.

Miss Lucy P. Bonney, Miss Charity C. Carmna, Miss Laura E. Johnson, Miss Mary I. Laughlin, Rev. and Mrs. H. G. Tegenfeldt and 4 children, to Burma, November 28.

Miss Elizabeth Hay, to Assam, December 13.

Miss Jean L. Luckey, Rev. and Mrs. H. J. Watkins and 4 children, to Congo, December 10.

Miss Emilie Ballard, to Burma, Miss Miriam Robinson, Assam, January 9.

Mrs. Minnie S. Sears, Foreign Secretary WABFMS, to Far East, January 3.

DEATHS

Rev. Howard F. Myers (Burma: 1923-1928) in New York, November 11, 1947.

Rev. J. C. Richardson (Burma: 1903-1910; 1919-1934) in Burma, December 13.

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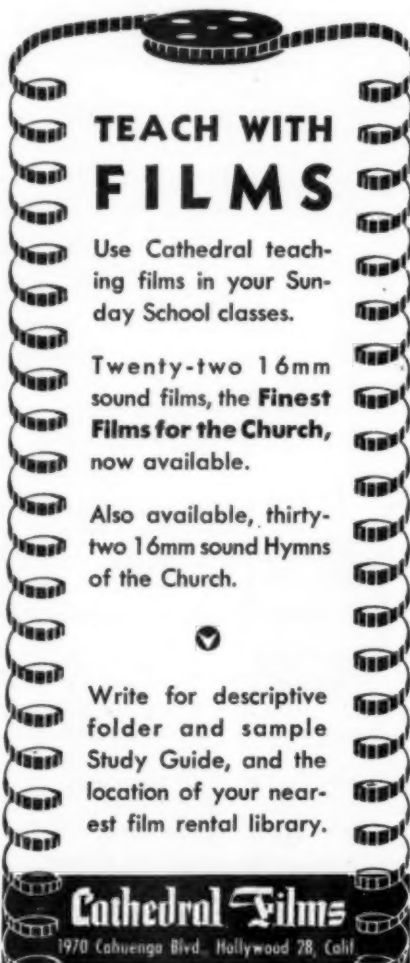
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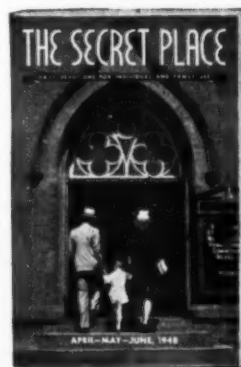
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City Evangelistic Crusades

► THE FIRST SIX of the 200 associational and city Evangelistic Crusades projected for the new denominational year 1948-1949 are scheduled next month, beginning with the Marion Association in Ohio, centering at Marion, Ohio, April 4-11. The Association includes 15 churches of whom two are at present without pastors. All 13 pastors attended the organization crusade meeting and pledged their cooperation. Each of these first six crusades will extend over a period of eight days, beginning on a Sunday and ending on a Sunday. The other five are scheduled for Springfield-Westfield, Mass., Portland, Ore., Bloomington, Ill., Sioux Falls, S. D. and Trenton, N. J. The following will serve as directors, G. Pitt Beers, at Marion and Springfield-Westfield, Luther Wesley Smith at Portland, Walter E. Woodbury at Sioux Falls, and Bloomington, and Richard Hoiland at Trenton. For each crusade the program includes placing visiting evangelistic pastors in the pulpits on Sundays, meetings with workmen in mills and factories, with luncheon groups, and other gatherings where people can be given a hearing of the gospel message.

• • •
► PASTOR LOUIS NEAN of the First Baptist Church of Centuria, Ill., had the pleasure and

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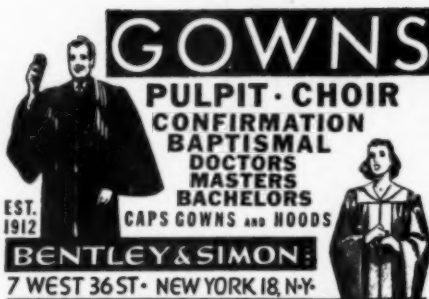
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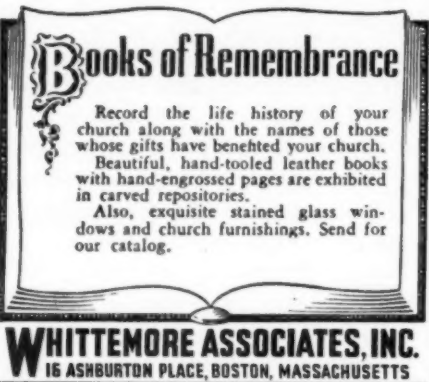
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privilege recently of welcoming 30 young people into church membership, 20 of whom made had their decision as a consequence of a Crusade for Evangelism. Under the leadership of Rev. George Eilers of the Baptist Youth Fellowship a New Friends for Christ program had been carried out with 12 teams of visitors sent to do the work of evangelists. A mother of two junior-age girls who have volunteered to drive her car to furnish transportation for one of the teams was herself persuaded to become a Christian by the witnessing of the young people.

Caught by the Camera

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Sunday, April 11, 1948

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